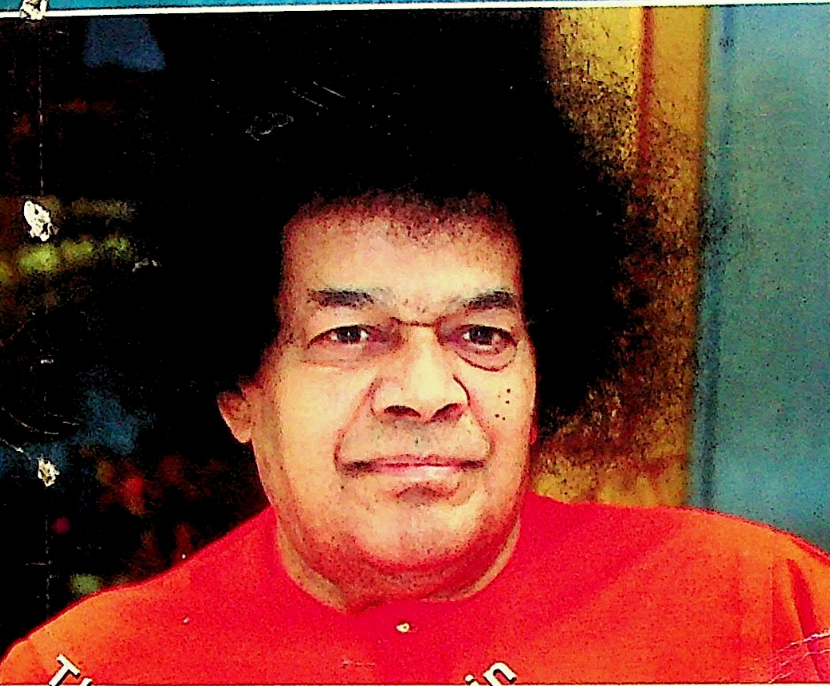
Vedic Chants



The Journey Within

1

Vedic Chants - 1

The Journey Within

by

Ms. Lalitha Vaithilingam,
Ms. Nirmala Sekhar and others



Prasanthi Nilayam

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PUBLISHER'S NOTE

Bhagawan has said, "The Veda is the Mother of all the Sastras; it emanated from God Himself as inhalation and exhalation; it teaches the Truth that cannot be revised or reversed by the passage of time; it ensures welfare and happiness for the three worlds; it confers peace and security on human society." The Veda is the collection of words that are Truth, which were visualised by sages who had attained the capacity to receive them into their enlightened awareness. The Vedic mantras are the precious treasure garnered by rishis for liberating man.

We are happy to publish the Vedic Chants series (a packet of 7 books) compiled by Ms. Lalitha Vaithilingam, Ms. Nirmala Sekhar and others.

We hope that these pocket size books will be handy for daily paarayana.

Convener
Sri Sathya Sai Sadhana Trust
Publications Division

COMPILER'S NOTE

A regular study of the Vedas and the practice of their teachings confer all forms of wealth. The Vedas are a gift of God for the welfare of the entire humanity. The Vedic mantras can be chanted by all.

It is Swami's wish that the Vedas spread to every country so that every human being irrespective of religion, caste or nationality learns and chants them.

This series of pocket-sized books (7 Nos. in all) is a small endeavour to help promote the learning of the Vedas and in the understanding of their meaning. Vedas are everywhere within us, waiting for us to become aware of their existence. When we understand the Vedic Chants with our mind and heart and practise their teachings in our

thought, word and deed, we will realize that God pervades the entire Universe and forms our inner and outer worlds.

May our beloved Swami bless us all on **This Journey within**.

Compilers
Ms. Lalitha Vaithilingam,
Ms. Nirmala Sekhar and others

Contents of The Entire Series

Vedas – An Introduction

Vedic Chants – 1 (This Book)

Introduction

Sound is the very core of Veda. Sound is associated with harmony and melody. Veda has to be heard and ecstasy derived from it. It is not to be analyzed, commented upon and judged.

Baba

This booklet has been compiled for those who are familiar with English and have little or no knowledge of Sanskrit. The Vedic Chants have to be chanted in the correct manner - with correct pronunciation and intonation.

The guide given below is a pronunciation guide and not a transliteration guide. There are many transliteration guides available to present the Sanskrit language in the Roman (or English) alphabet. The pronunciation guide used in this book is mostly (with some variations) based on the ITRANS guide commonly used all over the world.

Similar sounds in the English language are highlighted to serve as a reference point. Some sounds in the Sanskrit language, however, have no English equivalent. As this booklet will be

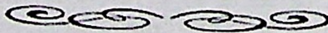
mostly used for chanting, the emphasis in this guide is on the sound rather than on the exact Sanskrit transliteration. As a result, some Sanskrit vowels or letters are not presented in the list below.

However, all guides are just that - a mere guide. No transliteration or pronunciation guide can help to perfectly guide the learner with the correct pronunciation. Listening to the chants recited by a teacher or via a CD or a tape will be most helpful. We have found that putting the CD / tape on repeat mode and listening to the same lines over and over again helps in learning the lines correctly. Where in doubt as to the right pronunciation, use the sound as a guide.

Note:

- The ITRANS guide and the software can be downloaded freely from the following URL: www.omkarananda-ashram.org/Sanskrit/Itranslt.html

- The pronunciation guide used here is case sensitive. This means that lower and upper case letters have different sounds attached to them.



Introduction

The Vedas come from certain fundamental sounds and their variations. The slightest modification of the sound changes the meaning of what is said. No written language is able to represent all of the Vedic sounds. It is impossible to write many of the words. The Vedas are God's breath and can be transmitted from person to person only by voice.

~ **Baba**



The sacredness of the Vedas is such that even mere uttering of the mantras, without understanding their full meaning or merely listening to them, will have some sanctifying effect. The potency of the Divine vibrations from such mantras will confer unique blissful experience on the listeners.

~ **Baba**



Those who utter the mantras today do not grasp their inner meaning. Even if the full meaning of a single mantra is understood, it will be sufficient.

~ **Baba**



Vowels

Roman Letter	Sound As in	Sans-krit	Roman Letter	Sound As in	Sans-krit
a	cut	अ	aa	car	आ
i	Fill	इ	ii	Feel	ई
u	Pull	उ	uu	Pool	ऊ
R^i	*1	ऋ	R^I	*1	ॠ
e	Pray	ए	ai	Light	ऐ
o	Go	ओ	au	Out	औ
aM an ain	2	अं	aH	*3	अः
			OM	OM	ॐ
(gm)	*4	ꣳ	(ggu)	*4	ग्ग्
(gu)	*4	ग्	.a	*5	ऽ

Others:

- , Very short pause
- । Short Pause
- ।। Long Pause (marks end of a stanza)

Consonants

Roman Letter	Sound As in	Sans-krit	Roman Letter		Sound As in	Sans-krit
ka	**Co**me	क	kha	#	Sin**kh**ole	ख
ga	**G**ood	ग	gha	#	Le**gh**orn	घ
~Na	Si**ng**	ङ				
cha	**Ch**in	च	chha	#	Coa**chh**orse	छ
ja	**J**ump	ज	jha	#	Hed**geh**og	झ
JNa	*6	ञ				
Ta	Ca**rt**	ट	Tha	#	Ca**rth**orse	ठ
Da	**D**rum	ड	Dha	#	For**dh**am	ढ
Na	*7	ण				
ta	Pa**th**	त	tha	#	Wi**thh**eld	थ
da	**Th**ey	द	dha	#	Bu**ddh**a	ध
na	**N**et	न				
pa	**P**in	प	pha		**F**un	फ
			(f)	*8		फ़

Consonants

Roman Letter	Sound As in	Sans-krit	Roman Letter		Sound As in	Sans-krit
ba	Big	ब	bha	#	Abhor	भ
ma	Mum	म	ya		Yes	य
ra	Ring	र	la		Love	ल
La	Class	ळ	va		Van	व
sha	*9	श	shha		Dish	ष
sa	Sing	स	ha		Hop	ह
ksha	*10	क्ष	GYa		*11	ज्ञ

Note : #

The consonants indicated with a # are aspirated consonants. They are written by adding a h to the consonant. They are pronounced like the consonant without the h but with more air or exhalation and added emphasis.

e.g. k, kh where kh is the aspirated equivalent of k.

Note :

In Sanskrit, the word brahma is written as brahma but pronounced as bramha. In this book, the emphasis is

on sound. Hence, the word **brahma** and other similar words are denoted as how they should be pronounced.

* **Notes** : The following special cases have no English equivalent. The pronunciation can be accurately learnt only by listening to a reliable person / CD.

*1 Not **ra** or **ri** or **ru** but somewhere in between. Example: R^ishhi, R^ig Veda

*2 This vowel makes the preceding vowel nasal. Depending on the usage in a word or sentence, the pronunciation may change and hence this vowel has three different notations in English; i.e., **aM** as in **sum**, **an** as in **Sun** and **ain** - which is sound of **ai** with a nasal **n** sound.

*3 Pronounced with the previous vowel sound in the word followed by a soft **ha** sound that is exhaled. e.g. **shaantiH** is pronounced as **shaantihi**, **guruH** as **guruhu**, **namaH** as **namaha** and so on. This sound is emphasised more before a pause as indicated by | or ||.

*4 Though they have the sound of a consonant, they are not consonants by themselves, but special sounds added to words. Hence, they are denoted by brackets, to differentiate them from the consonant **ga**.

*5 This is a conjunction that indicates the **a** sound.

*6 Sounds similar to **n** but with soft **j** or **ch** sound as

in Spanish señor.

*7 Sounds similar to n - pronounced with tongue in the upper palate.

*8 Sound of f as in soft. Generally this sound is pronounced when a aH is followed by pa or pra consonant within a sentence.

*9 Softer version of the shha sound.

*10 Combination of k and sha sounds.

*11 A nasal combination of g and y and na sounds. e.g. yaGYa, GYaanii

Intonations :

(2) (3) (4)	Drag the previous vowel sound for 2 or 3 or 4 beats or length of time.
-- **veda** --	Chant at higher or lower note as per the dashes above or below the letters. e.g. **ve** is above and **da** is below.
== **veda**	Chant at higher note and drag the sound at the point indicated by the double dashes. e.g. **ve**



gaNaanaaM

From Krishna Yajur Veda & Rig Veda

All Vedic Chants begin with prayerful salutations to the Teacher (guru) and to Lord Ganesha – the remover of all obstacles. This is followed by an invocation to Goddess Sarasvati to bless us with the ability to chant well and the inspiration to understand the meaning of the chants.

श्री गुरुभ्यो नमः । हरिः ॐ ॥

गणानां त्वा गणपतिꣳ हवामहे कविं कवीना-

मुपमश्रवस्तमम् । ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत

आ नः शृण्वन्नूतिभिस्सीद सादनम् ॥

प्र णो देवी सरस्वती वाजेभिर्वा-जिनीवती ।

धीनामवित्र्यवतु । गणेशाय नमः । सरस्वत्यै

नमः । श्री गुरुभ्यो नमः । हरिः ॐ ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

gaNaanaaM

```
shrii gurubhyo namaH   | hariH OM ||
----- ----   -- ----       ----

      ====              --
gaNaanaaM tvaa gaNapati(gm)
--                --

havaamahe    kaviM
             --

--       --      ----
kaviinaamupama-shravastamam   |
   ---      --

                       --
jyeshhTha-raajaM  bramhaNaaM
 --   ---     ---

                    --
bramhaNaspata  aa  naH
             --

                   ---
shR^iNvann-uutibhis-siida
-----      - --         --

   --
saadanam  ||
```

gaNaanaaM

*Salutations to the teacher (**guru**).*

*O Lord Ganapati, the Lord of mantras (**gaNaanaaM** - demi-Gods / host of mantras), we invoke (**havaamahe**) You (**tvaa**).*

*Emperor of Emperors! You are the inspirer of intellect beyond comparison (**upama**). You are omniscient. Lead us to the hearing (**shravastamam**) of Divine inspiration.*

*You are the Supreme Being (**jyeshhTha-raajaM**), the hymn (**bramhaNaaM** - mantra) and the Lord of hymns (**bramhaNaspata**).*

We adore You with our hymns. Please grant us all success.

*Hearing (**shR^iNvann**) our (**naH**) invocations, please come and be seated (**siida**) on the seat within (**saadanam**) us and protect (**uutibhis**) us; i.e., May You manifest Your powers in us.*

Invocation to Sarasvati

```
     --           --
pra  No  devii  sarasvatii
         --            ---

   --           ---
vaajebhir-vaajiniivatii  |
          ---

       --     --
dhiinaama-vitryavatu  |
----      --

        --
gaNeshaaya   namaH    |
----

sarasvatyai   namaH   |
---- --

                          --
shrii gurubhyo  namaH | hariH OM ||
      ----  --  ----

                          --
OM shaantiH shaantiH shaantiH   ||
        --       --
```



Invocation to Sarasvati

*O Goddess (**devii**) Sarasvati! You are the Goddess of speech and knowledge. You are the greatest amongst the motivators of imagination and intellect. Fill (**pra**) us with an endless flow of the treasures of knowledge and wisdom (**vaajebhir** – plenitude / wealth).*

*May You make our intellect (**dhii**) leap into understanding. You are the guardian (**avitri**) of thoughts. May You protect (**avatu**) our thoughts.*

*Salutations (**namaH**) to Ganesha.*

Salutations to Sarasvati.

Salutations to the Guru.

Peace, Peace, Peace - Peace to the body, mind and soul.



Note :

Gana means a host or a host of mantras in this context. Brahma in the Vedas also means the mantra or the potent word. The deity is the Lord of all mantras.

When this mantra is recited with full understanding of its meaning, it enters our subtle bodies and releases the latent powers within us.



No worship can succeed unless the heart is pure and the senses are mastered. Ganesha is the God who helps overcome obstacles.

He clears the path for the sincere worshipper. But, He creates obstacles when a good endeavor is obstructed by bad influences.

~ Baba



Some Shaanti Mantras

If there is righteousness in the heart
there will be beauty in character;
If there is beauty in character
there will be harmony in the home;
If there is harmony in the home
there will be order in the nation;
If there is order in the nation
there will be Peace in the world.

~ **Baba**

The Vedas contain many short universal hymns that are chanted frequently. Some of these short hymns are called **shaanti mantras**. The shaanti mantras are chanted before and after most major Vedic hymns.

Of the various Vedic mantras, the most widely used are the Gayatri Mantra, OM and some of the shaanti mantras. This reflects the two basic principles contained in the Vedas :

- A spiritual undercurrent underlies everything in the universe. Meditation on OM helps us become aware of this.
- Even as we go within to become aware of our Real Self, we have to learn to live in harmony with the world around. This is what the various shaanti mantras teach us. Peace does not mean

absence of strife and war. Rather, it is a harmonious balance of everything in our immediate surroundings. This includes the nature and the five elements in nature; plants, animals and the people with whom we live (family, community, society, country and the world at large).

The shaanti mantras help to purify our senses and the environment before we chant the longer Vedic hymns. They, also, prepare our minds and intellect to receive and understand the higher knowledge inherent in all the Vedas. Though these shaanti mantras are small, they evoke lofty ideas and ideals.

shaanti means peace. These hymns relate to peace at various levels - within us (intra-personal), with others (inter-personal), with nature and finally leading us to the absolute One, from whom we all arise. The common Sanskrit words used often in these hymns to denote peace and auspiciousness are *shaanti, shaM, svasti* and *bhadraM*.

This section includes some common shaanti mantras or hymns.

Why do we recite "shaantiH" three times?

Most hymns end with recitation of **OM shaantiH shaantiH shaantiH.** "**shaantiH**" is recited 3 times to ward off all obstacles and miseries caused by :

1. The individual (**adhyaatmika**).
2. The outside world (**aadi-bhautika**).
3. Forces of nature (**aadi-daivika**).

We can also interpret the three **shaantiH** as enabling us to develop peace in the body, mind (which includes both thoughts and feelings) and the soul or the spiritual heart. As we chant **shaantiH** three times, we can focus on relaxing the body, quietening the mind and experiencing joy and peace in the heart. When **OM shaantiH shaantiH shaantiH** is chanted this way, making each successive **shaantiH** softer and softer, we will immediately feel the change within us.



The prayer for peace is repeated three times since peace is prayed for in the physical, mental and spiritual planes.

~ **Baba**



saha naavavatu

From Krishna Yajur Veda

ॐ सह नाववतु । सह नौ भुनक्तु ।

सह वीर्यं करवावहै । तेजस्वि-नावधीतमस्तु

मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥



This mantra teaches a subtle form of equality and equanimity. All are qualified to chant the Vedas. Vedas do not discriminate.

What a wide vision is present in this mantra! Even such broad-minded mantras have been interpreted in a narrow sense in later years. One should see the Unity in multiplicity.

Let us all work together. Only then will there be peace.

~ Baba



saha naavavatu

```
          ---
OM  saha  naavavatu   |
    --

      ---
saha  nau  bhunaktu    |
--

          ---
saha  viiryaM  kara-vaavahai   |
--    ---

              ----
tejasvi-naav-adhiitam-astu
----    ---             --

     --            ===
maa  vidvi-shhaavahai   ||
           -----

                          --
OM shaantiH shaantiH shaantiH   ||
        --       --
```



saha naavavatu

*May He (**sa** - Almighty God) protect (**avatu**) both of us (**nau** - two; teacher and the taught).*

*May He nourish (**bhunaktu**) us both (**nau**).*

*May we together (**saha**) acquire (**kara-vaavahai**) the power (**viiryaM** - heroism, prowess or lustre) of right understanding.*

*May what we have studied (**adhiitam**) become (**astu**) illumined (**tejasvi**) in our minds and hearts.*

*May love and harmony be with us, without (**maa** - no) any room for conflicts (**vidvi-shhaavahai**).*

Peace, Peace, Peace - Peace to the body, mind and soul.



Note : This chant details the essentials of a successful study.

Protection : This includes good health and an atmosphere that is safe and peaceful. As Swami says, non-toxic atmosphere is the basis of Educare and Education.

Nourishment and Sustenance : Growth is an integral part of life and education. This includes nourishment of one's physical, financial, mental, emotional and spiritual capacities so as to further one's studies.

Strength and Courage are essential to persevere through external obstacles and one's own inherent limitations, laziness and distractions.

Illumination : What is learnt has to be integrated into one's thought, word and deed until it shines effulgently within us and becomes apparent to all those who come in contact with us.

No conflicts : Personal conflicts, jealousy and misunderstanding can mar the learning process, the learner and the teacher. Purity of feeling is very important in the process of education.



bhadram karNebhi

From Atharva Veda

ॐ भद्रं कर्णे-भिः शृणुयाम देवाः । भद्रं
पश्येमाक्ष-भिर्यजत्राः । स्थिरैरङ्गै-स्तुष्टुवाꣳ-
सस्तनूभिः । व्यशेम देवहितं यदायुः । स्वस्ति
न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा
विश्ववेदाः । स्वस्ति नस्ताक्ष्र्यो अरिष्टनेमिः ।
स्वस्ति नो बृहस्पतिर्दधातु ॥
ॐ शान्तिः शान्तिः शान्तिः ॥



See Good - Do Good - Be Good.

~ Baba



bhadram karNebhi

```
                --
OM  bhadraM  karNebhiH
    ---

          --
shR^iNuyaama  devaaH |
     --

         --
bhadraM  pashyemaaksha-bhir-
---            ---     ---

  --
yajatraaH  |

            ===
sthirair-a~Ngai-stushhTu-
 ---                 --

        --       ---
vaa(gm)-sas-tanuubhiH  |
            --

   ---         --          --
vyashema  deva-hitaM  yadaayuH  |
          --     ---

             ---
svasti na  indro  vR^iddha-
 --     --        ----
```

bhadram karNebhi

---

*O Gods (**devaaH**)! May we listen (**shR^iNuyaama**) with our ears (**karNebhiH**) what is auspicious (**bhadraM**) and good.*

---

*O Gods (**yajatraaH**)! May we see (**pashyema**) with our eyes (**akshabhir**) what is auspicious and good.*

O God! May we sing Your praises.

---

*May we glorify (**stushhTu-vaa(gm)**) You.*

*May we enjoy (**vyashema**) with our strong limbs (**sthirair-a~Ngai**) and bodies (**tanuubhiH**) the life span (**yad-aayuH**) bestowed on us so that it is spent in harmony (**hitam** - benefit) with nature (**deva** - God; every aspect of nature is worshipped as God in the Vedas).*

*May **Indra**, grant us auspiciousness (**svasti**), strength - both physical and mental, and vastness (**vR^iddha**) of hearing (**shravaaH**) which will enable clarity of thought and intelligence.*

---

bhadram karNebhi

```
----               --
shravaaH  | svasti naH (f) puushhaa
             --             ---
```

```
       --
vishva-vedaaH  | svasti
--                --
```

```
               --
nastaarkshyo  arishhTanemiH   |
--        --
```

```
                   --
svasti no bR^ihaspatir-dadhaatu  ||
 --    --      --
```

```
                          --
OM shaantiH shaantiH shaantiH   ||
        --       --
```

Develop Broad Inner Vision

Embodiments of Love!

Do not try to find others' faults. First identify your own faults. But you will not benefit if you simply see good in others without cultivating good qualities in you. Nurture pious feelings.

~ **Baba**

bhadram karNebhi

*May **Puushha** (Sun) the omniscient (**vishva-vedaaH**) One, grant us auspiciousness (**svasti**).*

*May **Taarkshya** (Garuda), who fights poisonous snakes, and **ArishhTanemiH**, who removes obstacles and grants protective armour, grant us auspiciousness (**svasti**). May they remove the poison in our minds and hearts and grant us the ability to further our study without obstacles.*

*May **Brishaspati** (the Supreme Teacher) grant (**dadhaatu**) us auspiciousness (**svasti**) and success in our study.*

Peace, Peace, Peace - Peace to the body, mind and soul.

You should not hate anyone. The world will inevitably react on you; it will reflect your thoughts and plans; it will resound with your cries and creeds. Your thoughts, words and deeds will shape others and theirs will shape you.

~ **Baba**



Divinity will manifest in you only when your conduct is good. God is not somewhere in a distant land; He is very much in you, with you, and around you, guiding you and guarding you. Develop Divine feelings and listen to the Divine voice from within. When you have the feeling of Divinity in you, you will not think, see, hear, talk bad or do any evil. Spirituality is not a formal observance but an inner experience.

The actions that we perform are responsible for all the happiness and sorrow we experience.

~ **Baba**

Sathya Sai Baba's ABCs

Always Be Careful, Always Be Carefree,
Always Be Cheerful, Always Be Calm,
Always Be Charitable, Always Be Courteous,
Always Be Considerate, Always Be Cooperative,
Avoid Bad Company, Accept Benign Company.

~ **Baba**



tachchhain yoraavR^iNiimahe

From Krishna Yajur Veda

ॐ तच्छं योरावृणीमहे । गातुं यज्ञाय ।

गातुं यज्ञपतये । दैवी स्वस्तिरस्तु नः ।

स्वस्तिर्मानुषेभ्यः । ऊर्ध्वं जिगातु भेषजम् ।

शं नो अस्तु द्विपदे । शं चतुष्पदे ॥

ॐ शान्तिः शान्तिः शान्तिः ॥



Wherever there is a vacuum in any heart, love flows into it and is glad that it can fill the emptiness. It is never held back; it is offered in abundance without guile or deceit.

~ **Baba**



tachchhain yoraavR^iNiimahe

```
                     ----
OM  tachchhain  yoraavR^iNiimahe   |
        ------

              --
gaatuM  yaGYaaya   |
---     --

              --
gaatuM  yaGYa-pataye    |
---     --

   ===        --
daivii  svastirastu naH   |
          --

           --
svastir-maanushhebhyaH  |
 --

          --
uurdhvaM  jigaatu  bheshhajam   |
--                    ----

      --                 ==
shan  no  astu  dvipade  |
                  --

         --
shan  chatushhpade  ||

                              --
OM shaantiH shaantiH shaantiH  ||
        --       --
```

tachchhain yoraavraNiimahe

*We pray (**aavR^iNiimahe** - invoke) for that which is auspicious to us.*

*We pray that we may chant (**gaatuM** - sing) in praise of the sacrifice (**yaGYa**) and in praise of the Lord of sacrifice (**yaGYa-pataye**). We pray for the development of **yaGYa** and all those who conduct them.*

*May we (**naH**) be (**astu**) granted Divine (**daivii**) blessings (**svastir** - peace or welfare).*

*May peace (**svastir**) be unto the whole human race (**maanushhebhyaH**).*

*May healing (**uurdhvaM** - good or of high quality) herbs (**bheshhajam** - crops) flourish (**jigaatu** - grow) in abundance.*

*May (**astu**) peace and happiness (**shan**) be showered on us (**no**) who are human beings (**dvi-pade** - two-legged) and on the animals (**chatushh-pade** - four-legged).*

Peace, Peace, Peace - Peace to the body, mind and soul.

Vedic rituals are for the welfare of the world

It is wrongly assumed that the Vedas had only the one section of the population, one caste, one race and one community in view. This is the result of misreading and mistaken inference.

They are concerned, it was said, only with the Brahmins and with the Pandits among them. This, too, is a wrong conclusion. Every Vedic ritual had as its goal the prosperity and peace of the world. The Vedas yearn to establish the welfare of the three worlds - the nether regions, the earth and the heaven. It is a pity that a narrow outlook is foisted by short-sighted people on such profound texts. The Vedas do not allow scope for distinctions on the basis of caste or creed. They assert :

- *I shall save who-ever keeps me in memory.*
- *I shall be beside whoever is beside me.*
- *Whoever adores me in whatever form and through whichever name, I shall manifest myself before them with that form, bearing that name.*

~ Baba



shan no mitraH (1)

From Krishna Yajur Veda

This version of the mantra is chanted at the beginning of the Taittriya Upanishad.

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा ।
शं न इन्द्रो बृहस्पतिः । शं नो विष्णु-रुरुक्रमः ।
नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं
ब्रह्मासि । त्वमेव प्रत्यक्षं ब्रह्म वदिष्यामि ।
ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु ।
तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् ॥
ॐ शान्तिः शान्तिः शान्तिः ॥



shan no mitraH (1)

OM shan no mitraH shaM varuNaH |

shan no bhavatvaryamaa |

shan na indro bR^ihaspatiH |

shan no vishhNur-urukramaH |

namo bramhaNe | namaste vaayo |

tvameva pratyakshaM bramhaasi |

tvameva pratyakshaM

bramha vadishhyaami |

shan no mitraH (1)

*May (**bhavat**) **Mitra**, the Sun deity,*
***Varuna**, the ocean deity,*
***Aryamaa**, the Lord of fore-fathers or ancestors,*
***Indra**, the ruler of the Gods and the presiding deity of strength,*
***Brihaspati**, the preceptor of the Gods and the presiding deity of speech and intellect,*
***Vishnu**, the all-pervasive Lord and*
***Urukrama**, the Cosmic Lord who represents the vastness of this Creation grant us (**no**) happiness and auspiciousness (**shaM / shan**).*

---

*Salutations to the Supreme God (**bramhaNe**).*

*Salutations to **Vaayu**, the presiding deity of wind and the life-breath within us.*

---

*You alone (**tvameva**) are (**asi**) the perceptible (**pratyakshaM**) manifestation of the Supreme God (**bramha**).*

*Therefore, I declare (**vadishhyaami**) that You are verily the manifest God (**bramha**).*

---

shan no mitraH (1)

```
        --
R^itaM  vadishhyaami   |
---

        --
satyaM  vadishhyaami   |
--

       - -
tan-maam-avatu    |

          --
tad-vaktaaram-avatu  |
    --

 --               --            =
avatu  maam  |  avatu  vaktaaram   |
   --                  --

                          --
OM shaantiH shaantiH shaantiH   ||
        --       --
```

Note 1 : In every **yaGYaa** or sacrifice, there is a person who performs the yaGYaa. He is called the **yajamaana**. The reference to me (**maam**) is a reference to the student who is learning the chant as well as to the one who is conducting the yaGYaa, the yajamaana.

shan no mitraH (1)

---

*I speak only the Right (**R^itaM** – Truth in action), i.e., My actions are based on my truthful words.*

---

*I speak (**vadishhyaami**) true words (**satyaM**).*

---

*May that protect (**avatu**) me (**maam**).*
***** Note 1***

---

*May that (**tad**) protect the speaker (**vaktaaram**).*
***** Note 2***

May that protect me. May that protect the speaker. This is repeated for emphasis.

Peace, Peace, Peace - Peace to the body, mind and soul.

Note 2 : The speaker refers to the teacher who is teaching the chant to the students as well as the priest who is chanting the mantras in a yaGYaa on behalf of the yajamaana.

There are three types of truth - **Fact, Truth** and **Absolute Truth.**

Fact - To say what you have seen is a fact. Suppose I see you wearing a white dress and say 'You are wearing a white dress'. This becomes a fact. Later at home, you might wear a blue shirt. Thus, a fact is subject to change.

Truth (satyam), on the other hand, does not change with time. A person may change any number of dresses. But the person remains the same. Thus, truth is the same at all times.

Absolute Truth (R^itam) transcends both good and evil. This is the one you really are, the Atma. You are a combination of body, mind, and Atma. The body is subject to change. It is Atma that is eternal. This is referred to as **R^itam** in the Vedas.

All worldly objects undergo change. **R^itam** is changeless, has no attributes. **R^itam** symbolises the truth that is changeless. It is described as attributeless, pure, eternal, the highest abode, permanent and unsullied. When you develop **R^itam**, you will be able to understand the changeless and eternal Divinity.

~ Baba



shan no mitraH (2)

From Krishna Yajur Veda

This version of the mantra is chanted at the end of the Taittriya Upanishad. This mantra is in the past tense - an acknowledgement from the chanter.

ॐ शं नो मित्रः शं वरुणः । शं नो
भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो
विष्णु-रुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो ।
त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मा-
वादिषम् । ऋतम्-वादिषम् । सत्यम्-वादिषम् ।
तन्मामावीत् । तद्वक्तारमावीत् । आवीन्माम् ।
आवीद्-वक्तारम् ॥ ॐ शान्तिः शान्तिः शान्तिः ॥



shan no mitraH (2)

```
        --                --
OM shan no mitraH shaM varuNaH   |
           --

     --
shan no bhavatvaryamaa |
                 --

                         --
shan na indro  bR^ihaspatiH   |
     --   ---        --

             --
shan no vishhNur-urukramaH   |
     --               ---

          --         --
namo  bramhaNe   | namaste  vaayo   |
  --

                         ---
tvameva pratyakshaM bramhaasi |
   --    ---   -----

tvaameva pratyakshaM
    --    ---   -----

        ---
bramhaa-vaadishham   |
```

shan no mitraH (2)

*May (**bhavat**) **Mitra**, the Sun deity,*
***Varuna**, the ocean deity,*
***Aryamaa**, the Lord of fore-fathers or ancestors,*
***Indra**, the ruler of the Gods and the presiding deity of strength,*
***Brihaspati**, the preceptor of the Gods and the presiding deity of speech and intellect,*
***Vishnu**, the all-pervasive Lord and*
***Urukrama**, the Cosmic Lord who represents the vastness of this Creation grant us (**no**) happiness and auspiciousness (**shaM / shan**).*

---

*Salutations to the Supreme God (**bramhaNe**).*

*Salutations to **Vaayu**, the presiding deity of wind and the life-breath within us.*

---

*You alone (**tvameva**) are (**asi**) the perceptible (**pratyakshaM**) manifestation of the Supreme God (**bramhaa**).*

*Therefore, I declared (**vaadishham**) that You are verily the manifest God (**bramhaa**).*

---

shan no mitraH (2)

```
     --
R^itama-vaadishham  |
---
```

```
     --
satyama-vaadishham  |
--
```

```
       - --
tan-maam-aaviit   |
```

```
          --
tad-vaktaaram-aaviit  |
    --
```

```
aaviin-maam  |
  ---
```

```
  ===          =
aaviid-vaktaaram  ||
       --
```

```
                          --
OM shaantiH shaantiH shaantiH   ||
        --       --
```



shan no mitraH (2)

*I spoke (**vaadishham**) only the Right (**R^itama** - Truth in action), i.e., My actions were based on my truthful words.*

*I spoke true words (**satyama**).*

*That (**tan**) has protected (**aaviit**) me (**maam**).*

*That (**tad**) has protected (**aaviit**) the speaker (**vaktaaram**).*

That has protected me and the speaker.

*{ **Note** : The statements are repeated for emphasis and as acknowledgement after actual experience that indeed we have been protected.)*

Peace, Peace, Peace - Peace to the body, mind and soul.



What is the foremost quality of a human being?

Speaking truth is the foremost quality of a human being. To speak untruth and talk irresponsibly does not befit a human being. If you indulge in useless and indiscriminate talk, how can it be called truth?

In fact, truth has to dance on your tongue. Before you speak something, you must enquire whether it is truth or not. "Truth is one, not two." If there is duality, it cannot be truth. We have to speak only truth, which emerges from our heart. The entire world has emerged from truth and everything merges into truth.

The clouds moving in the sky sometimes obscure the Sun. It is not possible to remove the clouds. They just come and go. Once the clouds move away, the resplendent Sun is fully visible. Similarly, it is only when the dark clouds of resolutions and confusions in our heart are cleared that truth manifests.

~ **Baba**



namo bramhaNe

From Krishna Yajur Veda

ॐ नमो ब्रह्मणे नमो अस्त्वग्नये नमः पृथिव्यै
नम ओषधीभ्यः । नमो वाचे नमो वाचस्पतये
नमो विष्णवे बृहते करोमि ॥
ॐ शान्तिः शान्तिः शान्तिः ॥



The Universe rose when Brahman uttered the first word, and so, the Word (**vaak**) is also called Brahman. Sarasvati, the potent power of Brahma is celebrated as the Goddess of **vaak**, i.e., the urge to express and manifest.

~ Baba



namo bramhaNe

```
              --      --
OM  namo  bramhaNe  namo
      --        --

              --
astvagnaye  namaH  (f)
   --   --

                  ----
pR^ithivyai nama oshhadhiibhyaH |
    ---       --

  --          --          --
namo vaache namo vaachaspataye
     ---         ---         --

          --              --
namo vishhNave bR^ihate karomi ||
  --               --

                          --
OM shaantiH shaantiH shaantiH   ||
        --       --
```

All are embodiments of Divinity (Brahman). Consider yourself as Divine at all times and in all situations. You will, thereby, become one with the Divine.

~ Baba



namo bramhaNe

---

*Salutations (**namo**) to the Supreme God (**bramhan**) and to the Lord in the fire (**agnaye**).*

*Salutations (**nama**) to the Lord in the earth (**pR^ithivyai**).*

*Salutations to the Lord in the plants (**oshhadhiibhyaH**).*

---

*Salutations to the Lord in speech (**vaache / vaak**) and the Lord of speech (**vaachas-pataye**).*

*I offer my salutations to the all-pervading One (**vishhNave**) and the Supreme Being (**bR^ihate**).*

Peace, Peace, Peace - Peace to the body, mind and soul.

All the stars are Brahman. The Sun is also Brahman; the Moon is Brahman; Water is Brahman; Svarga is Brahman; Vaikunta is Brahman; Speech is Brahman; the individual is Brahman; Birth is Brahman and Sustenance is Brahman.

... *Continued*

Death is Brahman; all actions are Brahman; the body is Brahman; the whole of nature is Brahman and Life is Brahman. This assembly is Brahman. The Sai proclaiming this Truth is Brahman.

All entities are only Brahman

Brahman can be indicated as any entity. All is Brahman (**sarvam brahmam**). Supreme Truth, Total Wisdom and Vast Eternity (**Satyam, GYaanam, Anantam**) is Brahman. In accordance with these expressions of intuitional experience, each and every thing can symbolize and denote Brahman. All things have emanated from Brahman; all things are projections of Brahman. Gold does not lose its nature though it may assume many names and forms as jewelry. No one should be misled by the multiplicity of names and forms in the objective world and the variety of sights and sounds. When the truth behind the diverse is identified, one is aware of Brahman as the Prime Cause, the Basis and the Goal.

~ **Baba**



yashchhandasaamR^ishhabho

From Krishna Yajur Veda

This is a prayer for acquiring retentiveness (memory and understanding) and for physical and moral health.

ॐ यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽ-

ध्यमृताथ्सम्बभूव । स मेन्द्रो मेधया स्पृणोतु ।

अमृतस्य देवधारणो भूयासम् । शरीरं मे

विचर्षणम् । जिह्वा मे मधुमत्तमा ।

कर्णाभ्यां भूरिविश्रुवम् । ब्रह्मणः कोशोऽसि

मेधया पिहितः । श्रुतं मे गोपाय ॥

ॐ शान्तिः शान्तिः शान्तिः ॥



yashchhandasaamR^ishhabho

```
            --
OM yashchhandasaam-R^ishhabho
                      ----

       ---
vishva-ruupaH  | chhandobhyo-
--                    --

          ===              --
.adhyamR^itaath-sambabhuuva  |
    --             --

       ---       ===
sa  mendro  medhayaa spR^iNotu  |
            --

     --               --
amR^itasya  deva-dhaaraNo
-             --

bhuuyaasam  |

   ---           ---
shariiraM  me  vicharshhaNam  |
           --

              ---
jihvaa  me  madhumattamaa  |
--      --
```

yashchhandasaamR^ishhabho

The Divine ***OM*** *is all-pervasive* ***(vishvaruupaH)*** *and is the essence of all the Vedas* ***(chhandas)****.*

May the Supreme One, who has sprung ***(sambabhuuva)*** *into being from the immortal hymns* ***(chhandobhyo.adhyamR^itaath)****, cheer and strengthen* ***(spR^iNotu)*** *me with intelligence* ***(medhayaa)****.* ****** Note 1***

I pray ***(bhuuyaasam)*** *that I may be the possessor* ***(dhaaraNo)*** *of immortality; i.e., May I be a fit recipient of the knowledge of the Self that leads to immortality* ***(amR^itasya)****.*

May my body ***(shariiraM)*** *be vigorous* ***(vicharshhaNam)*** *and fit to acquire that knowledge.*

May my tongue ***(jihvaa)*** *be extremely sweet* ***(madhumattamaa)****.*

yashchhandasaamR^ishhabho

```
   ===                      ----
karNaabhyaaM  bhuuri-vishruvam  |
            ----      --
```

```
    --       ---
bramhaNaH  kosho.asi  medhayaa
             --          --
```

```
--                      --
pihitaH  |  shrutaM  me  gopaaya ||
            ----
```

```
                                --
OM  shaantiH shaantiH  shaantiH  ||
          --       --
```

*** Note 1

medhaa refers to intelligence and mental capacity to retain knowledge. This includes concentration and a good memory. Swami says, "The essence of Education is concentration of mind." Concentration is essential to learn anything and to understand it well. One who does not have a good memory will not be able to retain what has been learnt.



yashchhandasaamR^ishhabho

*May I listen (**vishruvam**) abundantly (**bhuuri**) with my ears (**karNaabhyaaM**) so that I may learn well.*

*You are the sheath (**kosho**) of the Supreme Being (**bramhaNaH**) veiled (**pihitaH**) by intelligence (**medhayaa**). Protect (**gopaaya**) all that I have learnt (**shrutaM** - heard) from my preceptor.*

*** ***Note 2***

Peace, Peace, Peace - Peace to the body, mind and soul.

*** Note 2

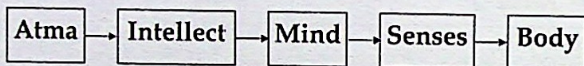
Beyond a certain stage, the same power of intelligence that is so essential for learning in the initial stages, can become an impediment. The knowledge of the Self is concealed by the same intelligence. At that stage, the student needs the help of the intellect (**buddhi**), intuition, and the grace of God to understand and experience the knowledge of the Self.



The Organizational Hierarchy

The human body is a very complex organization. There are four important workers in this organization - the body, the senses, the mind and the intellect.

The chief of this organization is the **atma**. Whether it is the chief or an ordinary worker - everyone in this organization has to discharge his duties well and follow the formal chain of command.



Since the intellect is close to the atma, it wields a lot of power. That is the reason why the mind should follow the commands of the intellect. In turn, the senses should follow the commands of the mind and the body, that of the senses. This is the correct procedure.

Rational knowledge or knowledge accumulated by the exercise of the senses and stored and sifted by reason is an illusory knowledge. Realize the Person beyond all illusion; who is the Creator of this illusion; who is revealed in and through this illusion.

~ **Baba**



namo vaache

From Krishna Yajur Veda

ॐ नमो वाचे या चोदिता या चानुदिता तस्यै
वाचे नमो नमो वाचे नमो वाचस्पतये नम
ऋषिभ्यो मन्त्रकृद्भ्यो मन्त्रपतिभ्यो मामामृषयो
मन्त्रकृतो मन्त्रपतयः परादुर्माऽहमृषीन्मन्त्रकृतो
मन्त्रपतीन्परादां वैश्वदेवीं वाचमुद्यासꣳ
शिवामदस्तां जुष्टां देवेभ्यः शर्म मे द्यौः शर्म
पृथिवी शर्म विश्वमिदं जगत् । शर्म चन्द्रश्च
सूर्यश्च शर्म ब्रह्मप्रजापती । भूतं वदिष्ये भुवनं
वदिष्ये तेजो वदिष्ये यशो वदिष्ये तपो
वदिष्ये ब्रह्म वदिष्ये सत्यं वदिष्ये तस्मा
अहमिदमुपस्तरण-मुपस्तृण उपस्तरणं मे प्रजायै

पशूनां भूयाद्रुपस्तरणमहं प्रजायै पशूनां भूयासं

प्राणापानौ मृत्योर्मापातं प्राणापानौ मा मा

हासिष्टं मधु मनिष्ये मधु जनिष्ये मधु

वक्ष्यामि मधु वदिष्यामि मधुमतीं देवेभ्यो

वाचमुद्यासꣳ शुश्रूषेण्यां मनुष्येभ्यस्तं मा

देवा अवन्तु शोभायै पितरोऽनुमदन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥



The Shrutis are called the Vedas or the Amnaya. The Hindus have received their religion through revelation, the Vedas. These are direct intuitional revelations and are held to be Apaurusheya or entirely superhuman, without any author in particular. The Veda is the glorious pride of the Hindus, nay, of the whole world!

... Continued

Vedic Chants - I

The term Veda comes from the root 'Vid', to know. The word Veda means knowledge. When it is applied to scripture, it signifies a book of knowledge. The Vedas are the foundational scriptures of the Hindus. The Veda is the source of the other five sets of scriptures, why, even of the secular and the materialistic. The Veda is the storehouse of wisdom and is a memorable glory which man can never forget till eternity.

The Vedas are the eternal truths revealed by God to the great ancient Rishis of India. The word Rishi means a Seer, from drishti, to see. He is the Mantra-Drashta, seer of Mantra or thought. The thought was not his own. The Rishis saw the truths or heard them.

The Vedas are the oldest books in the library of man. The truths contained in all religions are derived from the Vedas and are ultimately traceable to the Vedas. The Vedas are the fountainhead of religion. The Vedas are the ultimate source to which all religious knowledge can be traced.

~ Baba



namo vaache

```
      --                    ---
OM namo vaache  yaa choditaa yaa
          ---                  --

     --               ---
chaanu-ditaa  tasyai  vaache
            ---           ---

          --              --
namo  namo  vaache  namo
  --        ---

           --               ----
vaachas-pataye  nama  R^ishhibhyo
---           --    --

                           ---
mantra-kR^idbhyo  mantra-patibhyo
   ---          --                --

            ----                --
maamaa-mR^ishhayo  mantrakR^ito
                          ---

          --            ---
mantrapatayaH (f) paraadurmaa.aha-
   ---    --              --

   =====               --
mR^ishhiin-mantrakR^ito
                ---
```

namo vaache

---

*Salutations (**namo**) to Speech (**vaache**) or the power of expression. Speech (**vaak** or **vaacha**) is of two kinds - that which has been spoken (**choditaa**) and which is still in the realm of thought (**chaanu-ditaa**). Salutations to both these kinds of speech.*

---

*Salutations to the Lord of Speech (**vaachaspataye**), the seers (**R^ishhi**), those who wrote the mantras after they were revealed to them (**mantra-kR^idbhyo**), those who protected the mantras through careful chanting, teaching and practice (**mantra-patibhyo**), those who have thus, created or made the Vedas available to all of us at present (**mantrakR^ito**) and to the ancient seers who are Lord of the mantras (**mantrapatayaH**).*

---

namo vaache

```
                ---
mantra-patiin-paraadaaM  vaiishva-
   ---   ---

          ---
deviiM vaacham-udyaasa(gm) shivaam-
--                         ---

 --            ===
adastaaM  jushhTaaM  devebhyaH
    ----             --    --

    --               --
sharma  me dyauH sharma  pR^ithivii
        --                   ---

            --         --
sharma  vishvamidaM  jagat |
    --        --

    --                     --
sharma  chandrash-cha  suuryash-cha
        ---       ---           ---

    --
sharma  bramha-prajaapatii |
                     --

         --             --
bhuutaM  vadishhye  bhuvanaM
----            --
```

namo vaache

*I pray to all of them to not forsake (**paradhuH**) me (**ma**).*

*Let me offer prayers with devotion towards all gods and mothers (**vaiishvadeviiM**). Let me recite the mantras (**vachamudyaasa(gm)**) well.*

*May my words please them such that they bless (**jushhTaaM**) me with good speech and auspiciousness (**shivam**).*

*May I be granted the delight and blessings (**sharma**) of*

- *the Gods (**devebyahaH**),*
- *the heaven (**dyauH**),*
- *the Earth (**pR^ithivii**),*
- *this (**idaM**) Universe (**vishvam**),*
- *the Moon (**chandra**),*
- *the Sun (**suurya**),*
- *the Creator (**bramha**) and (**cha**)*
- *the Lord of the Worlds (**prajaapatii**).*

*May what I chant (**vadishhye** - speak) be conducive to the elements (**bhuutaM**) and the world (**bhuvanaM**).*

namo vaache

```
             --                 ---
vadishhye  tejo  vadishhye  yasho
       --                --
-----------------------------------------
             --                    --
vadishhye  tapo  vadishhye  bramha
       --                --
-----------------------------------------
                     --                ---
vadishhye satyaM  vadishhye  tasmaa
            --               --
-----------------------------------------
          - -      --      --
ahamidam-upastaraNam-upastR^iNa
 -  --      --      --
-----------------------------------------
          --              ---
upastaraNaM me prajaayai pashuunaaM
 --               ---          ----
-----------------------------------------
----              --                ---
bhuuyaad-upastaraNamahaM  prajaayai
            --        --     ---
-----------------------------------------
                ----
pashuunaaM  bhuuyaasaM
  ----                ---
-----------------------------------------
    ---                      ---
praaNaapaanau  mR^ityor-maapaataM
                ----            ---
-----------------------------------------
```

namo vaache

---

*May my words have an inner lustre (**tejo**) and be popular (**yasho**).*

*Let me speak (**vadishhye**) of the One God (**bramha**).*

---

*Let me speak the Truth (**satyaM**). Then (**tasmaa**)*

...

...

*Let the benefit of the mantras spread (**upastaraNaM**) from me - here (**aham idam**) to all people (**prajaayai** - family) and animals (**pashuunaaM** - cattle).*

*{ **Note** : This can also be interpreted as : May my good deeds help me to earn a good source of living (cattle was a source of living in those days) for my family and may this source of living be protected. }*

---

*Let my indrawn and the outgoing breath (**praaNaapaanau**) teach (**paataM**) me (**maa**) about death (**mR^ityor**) and immortality.*

---

namo vaache

```
    ---               ---
praaNaapaanau maa maa haasishhTaM
          ---                    ---

  ---               ---
madhu  manishhye  madhu   janishhye
              --                 --

  ---                ---
madhu vakshyaami madhu vadishhyaami
              --                 --

  ---                      ---
madhumatiiM  devebhyo  vaacham-
             --  ----

                          ====
udyaasa(gm)  shushruushheNyaaM
                ----- 

       ==          ---       -
manushhyebhyastaM maa devaa avantu
  --         --        --

       ---             --
shobhaayai  pitaro.anumadantu ||
---         --

                          --
OM shaantiH shaantiH shaantiH ||
        --       --
```

namo vaache

---

*Let the functions of assimilation (**praaNaa**) and elimination (**apaana**) function properly to give me happiness and a long life.* ****** Note 1***

---

*Let me think pleasantly (**madhu manishhye**) and create (**janishhye**) happiness by doing pious deeds (**madhu**). Let the results be enjoyable (**madhu vakshyaami**). May I speak (**vadishhyaami**) sweetly (**madhu**).*

---

*May my words and deeds (**vaacham-udyaasa(gm)**) please the gods (**devebhya**) like honey (**madhu mattiim**) and uplift the heart and the mind of those that hear (**sushruushheNyaam**).*

---

*May the Gods (**devaa**) protect me (**avantu**) and add inner beauty (**shobhayai**) to my speech. May my ancestors (**pitaro**) bless me.*

Peace, Peace, Peace - Peace to the body, mind and soul.

*** Note 1

praaNaa refers to the indrawn breath and the function of assimilation within the body - assimilation of air, food and subtle energies.

apaanaa refers to the outgoing breath and the function of elimination of the body - elimination of unwanted air, food and subtle energies.

praaNaa and apaanaa are both essential for the proper functioning of the body.



God is worshipped as One who speaks softly and sweetly. This is a meaningful characterisation of the Lord. Through soft and sweet speech, we can transform even demonic persons into decent individuals. From words, honey drips; words are fragrant flowers; words enshrine Vedic wisdom; words can build a heaven or hell. Words can plunge you into prison or release you into freedom.

~ Baba



madhuvaataa

From Krishna Yajur Veda & Rig Veda

ॐ मधुवाता ऋतायते मधुक्षरन्ति सिन्धवः ।

माध्वीर्नस्सन्त्वोषधीः । मधु नक्तमुतोषसि मधु-

मत्पार्थिवꣳ रजः । मधुद्यौरस्तु नः पिता ।

मधुमान्नो वनस्पतिर्मधुमाꣳ अस्तु सूर्यः ।

माध्वीर्गावो भवन्तु नः ॥

ॐ शान्तिः शान्तिः शान्तिः ॥



madhuvaataa

```
            ---
OM madhu-vaataa  R^itaayate
     ---                 --

  ---               ---
madhu-ksharanti  sindhavaH   |
             --

     ===            ----
maadhviirnas-santv-oshhadhiiH  |
             --

          --
madhu  naktam-utoshhasi
  ---       - -        --

  ---          ---          --
madhumat-paarthiva(gm) rajaH  |
     --          -- --

          --
madhu-dyaurastu naH (f) pitaa  |
  ---                   --

  ---                        ---
madhumaanno vanaspatir-madhumaa(gm)
         --   --   --

          --
astu  suuryaH  |
  --
```

madhuvaataa

*May the winds (**vaataa**) blow (**R^itaayate**) sweetly (**madhu**) - for the comfort of all.*

*May the rivers (**sindhavaH**) flow (**ksharanti**) sweetly - provide water and happiness to all.*

*Let (**santv / santu**) the herbs (**oshhadhiiH**) be sweet - give us happiness through good health.*

*May nights (**naktam**) and days with dawns (**utoshhasi**) be sweet - pleasant for all.*

*May the dust (**rajaH**) of the earth (**paarthiva(gm)**) be sweet as honey (**madhumat**).*

*May (**astu**) the heavens (**dhyau**) and the fore-fathers (**pitaa**) be sweet, i.e., May they bless us (**naH**) with happiness.*

*May the plants and trees (**vanaspatir**) give us happiness in the form of abundant, sweet food.*

*May the Sun (**suuryaH**) be sweet, i.e., May He give us light and life.*

madhuvaataa

```
             --
maadhviir-gaavo bhavantu naH  ||
     ---
```

```
                         --
OM shaantiH shaantiH shaantiH  ||
        --       --
```

Man's mind is too full of the world and his desires demand too much of his time and energy.

You must be like a lotus, unfolding its petals when the Sun rises in the sky, unaffected by the slush where it is born or even the water, which sustains it!

Adore love. Live in love. There is no greater education than this. Traverse the path of love. Partake of the food of love. It is not enough if you merely partake of love, you should also assimilate and digest it. Only then will the essence of love spread to every cell of your body giving you immense strength and wisdom.

~ **Baba**



madhuvaataa

*May the cows (**gaavo**) and the directions (**gaavo**) be (**bhavantu**) sweet to us. May I realize that I am pure consciousness.*

Peace, Peace, Peace - Peace to the body, mind and soul.

Engrossed in the analysis of the material world, man has lost all sense of sweetness and sublimity and truth has become just another word in the dictionary. Humility, patience and reverence have become irrelevant.

The only ray of hope in this enveloping gloom of fear, hatred and persecution, is the Peace that one can win through self-control and sadhana (spiritual endeavour). That Peace will pervade and purify the inner consciousness as well as the outer atmosphere.

~ Baba



By good thinking and good actions, by watching his thoughts, by introspection and upright behaviour, man builds up his noble character and forms his high destiny.

By conforming to the 3HV (Unity of Head, Heart and Hands) formula in day-to-day life, it would be possible for man to establish standards of higher thinking and living for himself and help others to do the same simultaneously.

~ **Baba**



Do not confine Me to these few acres around Prashaanti Nilayam. Wherever a person craving Prashaanti (perfect peace) lives and prays, there a Prashaanti Nilayam exists.

~ **Baba**



vaa~Nme manasi

From Rig Veda

ॐ वाङ्मे मनसि प्रतिष्ठिता मनो मे वाचि
प्रतिष्ठित-माविरावीर्म एधि । वेदस्य म आणीस्थः
श्रुतं मे मा प्रहासीरनेनाधी-तेनाहोरात्रान्
संदधाम्यृतं वदिष्यामि सत्यं वदिष्यामि
तन्मामवतु तद्वक्तारमवत्ववतु मामवतु वक्तारमवतु
वक्तारम् ॥ ॐ शान्तिः शान्तिः शान्तिः ॥



vaa~Nme manasi

```
                   --        --
OM vaa~Nme  manasi pratishhThitaa
         --        --               ---

  --                 --
mano me vaachi pratishhThita-
     --    ---

             --
maaviraaviirma  edhi |  vedasya ma
---  ---                   --      --

  ===
aaNiisthaH  shrutaM  me maa
            ----     --

   ---                 --
prahaasiir-anenaadhiitena-
                ---

                  --
ahoraatraan  sandadhaamy-R^itaM
   ---                     - ---

--                        --
vadishhyaami  satyaM  vadishhyaami
                --                 --

      --                  --
tanmaamavatu  tad-vaktaaram-
          --       --
```

vaa~Nme manasi

*May my speech (**vaa~Nme**) be well-established (**pratishhThitaa**) in my mind (**manasi**). May my mind be in harmony with my speech.*

*O self-effulgent (**aaviir**) God! Please reveal (**edhi**) Yourself to me (**ma**).*

*May the mind and spech (**aaNiisthaH**) be empowered to grasp the truth in the Vedas (**vedasya**).*

*Let my learning (**shrutaM** - what I have heard) be retained (**maa prahaasiir** - not forsake).*

*By the study (**adhiitena**) of the Vedas will I unite (**sandadhaamy**) day with night (**ahoraatraan**); i.e., I will contemplate on the Vedic truths day and night.*

*May I speak (**vadishhyaami**) what is right (**R^itaM**). May I speak the Truth (**satyaM**). May that (**tan / tad**) protect (**avatu**) me (**maam**) and the speaker (**vaktaaram**).*

vaa~Nme manasi

```
          --             --
avatvavatu  maam-avatu
                --
```

```
               --                      =
vaktaaram-avatu  vaktaaram  ||
--     --        --
```

```
                                    --
OM shaantiH shaantiH shaantiH  ||
            --        --
```

Ritam signifies the harmony in thought, word and deed. Truth is the expression in speech of Ritam.

~ Baba

Today the world is replete with great intellectuals. But people have forgotten their Divine essence.

Humanity has to discover its basic human qualities. Whatever learning one may acquire, whatever position one may occupy, however great a scientist one may be, if he lacks human values, he is no human being at all.

~ Baba



vaa~Nme manasi

---

*May that protect me and the speaker (**vaktaaram**), i.e., the teacher. The statement is repeated for emphasis.*

Peace, Peace, Peace - Peace to the body, mind and soul.

There is no point in talking sweetly if there is no sweetness in your heart. Sweetness in speech and bitterness in heart is not the quality of a human being. There should be sweetness in your thought, word and deed. This is the true sign of a human being. You should fill your life with love. There is nothing superior to love in this world.

He is a wicked person whose thoughts, words and deeds are at variance. Today we find unity of thought, word and deed only in acts of untruth, unrighteousness and violence. Man who is supposed to have noble thoughts and perform meritorious deeds is doing just the opposite.

... *Continued*

What is humaneness? Essentially it means unity in thought, word and deed. When what one thinks differs from what he says and what he does, he ceases to be human. He becomes a demon.

Thought, Vision and Action - These three must be unified. Words do not suffice, what is needed is action. There should be unity of thought, word and deed.

Do not shape your conduct with an eye on the opinion of others. Instead, follow bravely, gladly and steadily, the sweet and pleasant promptings of your own Awakened Conscience, your own Inner Self. Associate yourself with those who are richly endowed with Truth.

Do not see bad in others. It will get into you! See good; then feelings of goodness get into you. Avoid flashy (cheaply attractive) materials in books, magazines and on the television.

INTEGRAL VISION is to see the total picture, not to see like a crow that sees with each eye in isolation.

~ **Baba**



puurNamadaH

From Shukla Yajur Veda

ॐ पूर्णमदः पूर्ण-मिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्ण-मेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥



When perfection (infinity) is taken from anything perfect (infinite), what remains is still perfect (infinite).

That means - the thing afar, apart - the entity that is beyond the reach of the human instruments of perception.

This means the visible world, the objective world, cognizable with the senses and amenable to experience.

This, too, is as Divine as the rest

~ Baba



puurNamadaH

```
OM  puurNam-adaH  (f)  puurNam-idaM
        --   --            --    ---

puurNaat-puurNam-udachyate  |
    ---      --   --

puurNasya puurNam-aadaaya
    --        --    ---

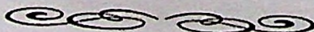
puurNam-eva-avashishhyate ||
    --         ---

OM shaantiH shaantiH shaantiH    ||
   ----     ----     ----
```

Please note the change in intonation in the last line for the three shaantiH.

*** Note 1

The birth of the Creation does not affect or diminish the Creator. Similarly, the Creation itself has the same spark within it as the Creator.



puurNamadaH

*That (**adaH** - God) is whole, infinite and perfect (**puurNam**). This (**idaM** - Creation) is whole, infinite and perfect.*

*The whole (**puurNam** - Creation) has become manifest (**udachyate / uta uchyate** - born) from the whole (**puurNaat** - God).*

*When the whole (**puurNam** - Creation) is taken out (**aadaaya**) of the whole (**puurNasya** - God), only (**eva**) the whole remains (**avashishhyate**).*

***** Note 1***

Peace, Peace, Peace - Peace to the body, mind and soul.

Q : Are creation and God two distinct things?

Baba : No! Creation and God are not two separate things. In our own ignorance we regard what really is a projection of God's maya as the world and material creation. This world will appear as the manifestation of the Divine spirit when we act wisely and with knowledge.

Q : How do we relate to the meaning of the words - I, world and God?

Baba : We should experience the God within the individual. We must recognize the oneness of the God that is present in all of us. You may have vessels of different colours, of different forms and made up of different metals, but the reflection of the Sun in all these vessels is of the same Sun.

In the same manner, we should recognize that what we find as reflection in all beings is the reflection of the One God.

The aspect of I, which is present in everyone, is the aspect of God. When we ask the question - *Who am I?*, it will be appropriate to give the answer *I am I*. This is the correct interpretation of Advaita - non-duality.

Contrary to this, even if we say *Aham Brahmaasmi - I am God,* we see an amount of duality. This dualistic concept in man gives rise to several misinterpretations and doubts.



iDaa deva

From Krishna YajurVeda

ॐ इडा देवहूर्मनुर्यज्ञनी-र्बृहस्पतिरुक्थामदानि

शꣳसिषद्विश्वे देवाः सूक्तवाचः पृथिविमातर्मा मा

हिꣳसीर्मधु मनिष्ये मधु जनिष्ये मधु वक्ष्यामि

मधु वदिष्यामि मधुमतीं देवेभ्यो वाचमुद्यासꣳ-

शुश्रूषेण्यां मनुष्येभ्यस्तं मा देवा अवन्तु

शोभायै पितरोऽनुमदन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥



iDaa deva

```
    ---               --
OM iDaa devahuurmanuryaGYaniir-
             --                ---
           --                   --
bR^ihaspatir-ukthaamadaani
     --                  --
                         --
sha(gm)sishhad-vishve  devaaH
           ----            --
===                          ---
suukta-vaachaH  (f)  pR^ithivi-
     --     ---
             ---
maatarmaa  maa  hi(gm)-siir-
    --                  ---
  ---                ---
madhu  manishhye  madhu  janishhye
                --                --
  ---                ---
madhu vakshyaami madhu vadishhyaami
                --                  --
  ---                        ---
madhumatiiM  devebhyo  vaacham-
              --  ----
                               ====
udyaasa(gm)-shushruushheNyaaM
                ------
```

iDaa deva

*OM. May **iDaa** summon the Gods. *** **Note 1***
*May **Manu** conduct or lead the yaGYaa.*

*May **Brhaspati** chant the hymns that grant joy. May all the gods (**vishvedevas**) recite the hymns (**suukta-vaachaH**).*

*O Mother Earth! (**pR^ithvi-maatarmaa**) protect (**maa- hi(gm)-siir** - do not trouble or hurt) me.*

*Let me think pleasantly (**madhu manishhye**) and create (**janishhye**) happiness by doing pious (**madhu** - honey or sweet) deeds. Let the results be enjoyable (**madhu vakshyaami**). May I speak (**vadishhyaami**) sweetly (**madhu**).*

*May my words and deeds (**vaacham-udyaasa(gm)**) please the gods (**devebhya**) like honey (**madhu mattiim**) and uplift the heart and the mind of those that hear (**sushruushheNyaam**).*

iDaa deva

```
       ==          ---         -
manushhyebhyastaM maa devaa avantu
  --       --          --
       ---          --
shobhaayai  pitaro.anumadantu ||
---         --
                          --
OM shaantiH shaantiH shaantiH ||
        --       --
```

***** Note 1**

iDaa or iLaa is the daughter of Manu. iDaa is also the name of the subtle channel on the left side of the body (iDaa and pingala).



Always respect another's opinion and another's point of view. Do not start a quarrel at the slightest difference of opinion.

~ Baba



iDaa deva

*May the Gods (**devaa**) protect me (**avantu**) and add inner beauty (**shobhayai**) to my speech. May my ancestors (**pitaro**) bless me.*

Peace, Peace, Peace - Peace to the body, mind and soul.

Many people are saying - *I want peace*. How many words are in the sentence? There are three words - **I, want** and **peace. I** is the ego; **want** is the desire. If you remove ego and desire, then you will be left with only peace.

A small example : You want to receive a book from Swami. Swami sends it to you in a parcel. Once you receive the parcel, unless the outer wrapping is removed, you cannot see the book inside. Similarly, peace is given to you in a parcel wrapped with ego and desire. Once the wrapping of ego and desire are removed, then you can obtain peace.

~ **Baba**



When the stone of thought is cast on the lake of the mind, the ripples started by it fill the senses and limbs in the body. When the thought is a pure and sacred one, the ripples emanating in the mind fill all the senses and the limbs in the body, from head to toe, with pure reactions. When the thoughts are impure, they travel in ripples to the senses and induce us to indulge in unholy acts.

~Baba

Q : How is one to proceed with the process of self-correction should bad thoughts arise in the mind?

A : Regulation of diet and regulation of other living habits are very essential. You should not consume any and every type of food merely to appease hunger or taste. Eat only satvic food. As is the food, so is the mind. The body is cleansed by water and the mind purified by Truth. It is only when we take food that is conducive to truth that we can pursue the path of truth. As the body is a sacred shrine, you should strictly avoid taking any intoxicating substances or articles of food or drink.

~Baba



pR^ithivii shaanti

From Krishna Yajur Veda

पृथिवी शान्ता साग्निना शान्ता सामे शान्ता शुचꣳ
शमयतु । अन्तरिक्षꣳ शान्तं तद्वायुना शान्तं तन्मे
शान्तꣳ शुचꣳ शमयतु । द्यौश्शान्ता सादित्येन शान्ता
सा मे शान्ता शुचꣳ शमयतु । पृथिवी शान्ति-
रन्तरिक्षꣳ शान्ति-द्यौं-श्शान्ति-र्दिश-श्शान्ति-रवान्तर
-दिशा-श्शान्ति-रग्नि-श्शान्ति-र्वायु-श्शान्ति-रादित्य
-श्शान्ति-श्चन्द्रमा-श्शान्ति-र्नक्षत्राणि-शान्ति-राप-
श्शान्ति-रोषधय-श्शान्ति-र्वनस्पतय-श्शान्ति-र्गौं-
श्शान्ति-रजा-शान्ति-रश्व-श्शान्तिः पुरुषश्शान्ति-र्ब्रह्म
-शान्ति-र्ब्राह्मण-श्शान्ति-श्शान्ति-रेव शान्ति-श्शान्ति
-र्मे अस्तु शान्तिः ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

pR^ithivii shaanti

pR^ithivii shaantaa saagninaa

shaantaa saame shaantaa shucha(gm)

shamayatu | antariksha(gm)

shaantaM tad-vaayunaa shaantaM

tanme shaanta(gm) shucha(gm)

shamayatu | dyaush-shaantaa

saadityena shaantaa saa me

shaantaa shucha(gm) shamayatu |

pR^ithivii shaanti

*Let the Earth (**pR^ithivii**) be peaceful. May the Fire (**agnii**) be peaceful (**shaantaa / shaanti**).*

*Let these be purified (**shucha(gm)**) by my efforts at establishing serenity or tranquility (**shamayatu**) of mind and reduction of desires within me.*

*Let the Space (**antariksha**) be peaceful. May the Air (**vaayu**) be peaceful. May these be purified by my (**me**) efforts to keep myself pure and tranquil.*

*Let the Heavens (**dhyau**) be peaceful. May the Sun (**aadityena**) be peaceful.*

*May these be purified by my (**me**) efforts to keep myself pure and tranquil.*

****** Note 1***

pR^ithivii shaanti

pR^ithivii shaantir-antariksha(gm)

shaantir-dyau-sh-shaantir-disha-

sh-shaantir-ava-antara-dishaa-

sh-shaantir-agni-sh-shaantir

vaayu-sh-shaantir-aaditya-sh-

shaanti-sh-chandramaa-sh-shaantir-

nakshatraaNi-shaantir-aapa-sh

shaantir-oshhadhaya-sh-shaantir-

vanaspataya-sh-shaantir-gau-sh-

pR^ithivii shaanti

*Let the Earth (**pR^ithivii**) be peaceful. Let the Space (**antariksha**) be peaceful.*

*Let the Heavens (**dyau**) and the Directions (**disha**) be peaceful.*

*Let the Inner directions (**antara dishaa**) - mental space or plane - be peaceful.*

*Let the Fire (**agni**) be peaceful.*

*Let the Air (**vaayu**) and the Sun (**aaditya** - representing one's intellect) be peaceful.*

*Let the Moon (**chandramaa** - representing one's mind) be peaceful.*

*Let the Stars (**nakshatraaNi**) and the Water (**aapa**) be peaceful.*

*Let the medicinal herbs (**oshhadhaya**), the plants (**vanaspataya**) and the cows (**gau**) be peaceful.*

pR^ithivii shaanti

```
     --
shaantir-ajaa-shaantir-ashva-sh-
       - -            --     --

               --
shaantiH (f) purushha-sh-shaantir-
     --          ----         --

            --
bramha-shaantir-braamhaNa-sh-
    --               --

               --
shaanti-shshaantir-eva shaanti-sh
     --          - -

     --                  --
shaantir-me  astu  shaantiH   ||
               --

                          --
OM shaantiH shaantiH shaantiH
        --       --
```

***** Note 1**

The five elements - Space, Air, Fire, Water and Earth are all within us and also in the universe. As individuals, we are responsible for proper care and use of these elements within us and in Nature as well.

pR^ithivii shaanti

*Let the unborn (**ajaa**) and the horses (**ashva** - representing one's extroverted senses and the mind) be peaceful.*

*Let the individual (**purushha**) be peaceful.*

*Let God (**bramha**) and the learned scholars (**braamhaNa**) - who teach us knowledge of the Self - be peaceful.*

*Let there be peace, peace, only (**eva**) peace. Let (**astu**) there be peace.*

Peace, Peace, Peace - Peace to the body, mind and soul.



Sense Control

Consider also the true nature of what is now named Bhoga or luxury, a thing that drags people away into excitement, and insane or extremely foolish pursuits and actions. All the variety in taste, colour and smell of the multiform items of food is, when you consider it fairly and squarely, a mere drug to cure the illness of hunger. All the drinks that man has invented are but drugs to alleviate the illness of thirst.

The first step in spiritual training is to curb the desires, which prompt the senses to pursue the various objects. If the desire is for God, it is good; if for objective pleasure, it harms the individual. If a house is set on fire, it is incendiarism; if Hanuman sets fire to Lanka, it is justifiable retribution and a good lesson. If a dacoit cuts off your hand it is violence. If the doctor amputates or surgically cuts it, he saves your life and so it is non-violence.

~ **Baba**



Some Popular Mantras

Vedic Chants - I

Introduction

The Vedas contain many short universal hymns that are chanted frequently.

Presented here is a selection of short excerpts from various chants. Some of them have been selected as they are commonly chanted during prayers. Others have been selected as they give a glimpse of the lofty ideals of the Vedas and the Upanishads.

As these are short excerpts, they are easy to learn and chant for the young and the young at heart. By learning the simple chants, one is filled with confidence to learn the longer chants.



Nothing has to be rejected; all has to be raised to the levels of the Divine Consciousness.

Sri Aurobindo

gaayatri

This is one of the most popular chants from the Vedas. The Gayatri mantra is in fact referred to as the Veda Maataa - Mother of the Vedas. This chant is repeated in many sections of the Vedas and the intonations vary depending on where the chant is taken from.

Here we present the intonations as taught by Swami.

ॐ भूर्भुवः सुवः । तत् सवितुर्व-रेण्यं ।

भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥

ॐ शान्तिः शान्तिः शान्तिः ॥



We contemplate on the glory of Light illuminating the three worlds: gross, subtle, and causal.

May that most exalted, Divine Light fertilize our intellect such that our intelligence blossoms into wisdom and we get illumined.

gaayatri

Gayatri Mantra is known as Panchamukhi (*one with five faces*).

What are the five faces?

```
OM                                        1st face
```

```
                --
bhuur-bhuvaH  suvaH                       2nd face
      ---
```

```
                  ===
tat  savitur-vareNyaM                     3rd face
     ----     --
```

```
    --       --
bhargo  devasya  dhiimahi                 4th face
        --
```

```
         --
dhiyo yo naH (f) prachodayaat             5th face
---              ---
```

```
                          --
OM shaantiH shaantiH shaantiH
        --       --
```

Meaning

OM *Primeval sound.*

bhuur *The Physical World - The Earth, the Gross (physical body). Also called as Materialization.*

Bhuur means Bhuloka or Earth, which is a combination of various materials. Bhuur represents the human body which is also a combination of various materials.

bhuvaH *The Mental World - The Sky, the Subtle (our mind, thoughts, emotions), the Life force in the body that makes the body move. Also known as Vibration.*

suvaH *The Celestial or Spiritual World - The Heavens, the Light Within. Also known as Radiation.*

suvaH is one that sustains the life-force within the human body. Wisdom is the one that differentiates human beings from all other forms of life.
suvaH refers to this wisdom.

tat	*That; Light of God.*
savitur	*The source of all - The Creator.*
vareNyam	*Most adorable and excellent and worthy of praise and prayer.*
bhargo	*Light, lustre, radiance, effulgence.*
devasya	*Godly or Divine.*
dhiimahi	*We meditate upon.*
dhiyo	*Intellect (Budhhi), understanding.*
yo	*May He (God) or May this (Godly Light).*
naH	*Our.* *Please note that* ***na*** *means no and* ***naH*** *means our. If the* ***aH*** *sound is not pronounced, the meaning can be radically changed to mean - Don't illumine me as opposed to illumine our intellect.*
pracho-dayaat	*Fertilize; Inspire, illumine or enlighten.*
shaantiH (x3)	*Peace, Peace, Peace - Peace to the body, mind and soul.*

Gayatri Mantra consists of three aspects:

First the Divine is praised;

Then the Divine is meditated upon with reverence;

Lastly, an appeal is made to the Divine to dispel the darkness of ignorance and to awaken and strengthen the intellect.

Praise	OM bhuur bhuvaH suvaH tat savitur-vareNyam *The Divine is the source of this body, the life force and wisdom within it. The Divine is most exalted and worthy of praise.*
Meditation	bhargo devasya dhiimahi *We meditate (or contemplate) on the Divine Light.*
Prayer	dhiyo yo naH (f) prachodayaat *Please fertilize, inspire and illumine our intellect.*

Vedic Chants - I·

Q : Swami! The Gayatri mantra is being chanted over many ages here in this holy land. What is the importance and significance of Gayatri mantra?

Bhagavan : Everyone must chant the Gayatri (mantra). It transcends the barriers of caste, community, gender, nationality, time and space. It is the one mantra that all should repeatedly chant. There are three main things in the Gayatri mantra.

First of all, you should know that Bhur Bhuvah Suvah in the Gayatri mantra are not separate worlds. They are within you. The body has senses of perception and action. This first aspect of the Gayatri mantra is called **materialisation or Gayatri.**

The body can function if only there is life in it. The pulsatory activity is due to life. Therefore, the life principle vibrates in the body, which makes it functional or operational. This second aspect of the Gayatri mantra, which is the life force, is called **vibration or Savitri.**

The third aspect of the Gayatri mantra is the primeval sound - Omkar, which springs upwards from the navel. Om is a combination of three

sounds, A, U and M. **A** is uttered as it starts from the navel. **U** starts from the throat. **M** comes out of the lips. Soham is chanted in our breathing process though we are unaware of it. As we breathe in, we make the sound **so** and as we breathe out the sound **ham** is made. The soham mantra is repeated everyday 21,600 times in our respiratory process. In the soham mantra, the second sound in so, i.e., **O** and the second sound in ham, **M** together constitute **OM**. This soham is repeatedly chanted in all the three states; waking, dream and deep sleep. This third aspect of the Gayatri mantra, that pertains to this Omkar, the primeval sound, the speech faculty and the chief source, is known as **radiation or Saraswati.**

At the body level, it is Gayatri - materialisation.

As the life principle, it is Savitri - vibration.

As the chief source of sound, it is Sarasvati - radiation.

These are the three aspects of the Gayatri mantra. In other words the atmic power, Divine source, is radiation (Sarasvati) that enters the body as vibration or life principle (Savitri), so that this body made of material becomes functional which is called materialisation (Gayatri). The Gayatri is

the universal prayer enshrined in the Vedas. The Gayatri is considered as Vedasaara - *the essence of the Vedas*. Veda means knowledge and this prayer fosters and sharpens the knowledge-yielding faculty.

Gayatri is the Mother, the sustaining Force that animates all life. So do not neglect it. Gayatri will protect your body, make your intellect shine and improve your power of speech. The rays of the Gayatri mantra illumine the mind and intelligence and promote knowledge, wisdom and discrimination. This Gayatri has the subtle power of removing evil tendencies and implanting virtuous habits. The Gayatri promotes the acquisition of God-power.

Never give up the Gayatri; you may give up or ignore any other mantra but you should recite the Gayatri at least a few times a day. It is essential to recite the Gayatri mantra at least three times during morning, noon, and evening.

The Gayatri has in it the sustenance that will make you shine with spiritual health.

~ Baba



asato maa sadgamaya

From Shukla Yajur Veda

ॐ असतो मा सद्गमय । तमसो मा
ज्योतिर्गमय । मृत्योर्माऽमृतं गमय ॥
ॐ शान्तिः शान्तिः शान्तिः ॥



From the unreal lead me to the real : The unreal verily is death, the real is immortality. From death lead me to immortality; make me immortal - that is what is said.

From darkness lead me to light : Darkness, verily is death, the light is immortality. From death lead me to immortality - that is what is said.

From death lead me to immortality : There is nothing here that is hidden or obscure.

~ Brihadaranyaka Upanishad



asato maa sadgamaya

```
OM  asato maa sad-gamaya   |
      -          --
tamaso  maa  jyotir-gamaya   |
--            --
mR^ityormaa.amR^itaM  gamaya   ||
     --       ----
                              --
OM shaantiH shaantiH shaantiH   ||
         --        --
```

Note

Most Vedic verses have several layers of meanings and so does this verse. The verse says, "Lead me." These words ask for His grace and convey an attitude of surrender to the Lord. This verse affirms the grace of God for spiritual progress.



asato maa sadgamaya

*Lead (**gamaya**) me from the untruth (**asato**) and the unreal to the Truth (**sat**) and the Real.*

*Lead me from the darkness (**tamaso**) of ignorance to the light (**jyotir**) of knowledge and wisdom.*

*Lead me from death (**mR^ityor**) to immortality (**amR^itaM**).*

Peace, Peace, Peace - Peace to the body, mind and soul.

Lead me from darkness to light

This prayer rises from every man. This yearning has no connection with the land of your birth or the language spoken or the form of Divinity revered. It is the cry of humanity everywhere, at all times. **Egoism** is darkess (**tamas**) and **Surrender** is light (**jyoti**).

Illumine the inner consciousness and the outer behaviour with the light of God. Put the lamp of the name of the Lord on the tongue. That light will drive out the darkness from both inside and outside.

... *Continued*

Have it ever shining, clear and bright. You will soon reach remarkable heights and enjoy that happiness which you cannot get by sticking to the senses.

~ **Baba**

All this speech, all this strength, all this beauty, all these skills, in whomsoever they appear, are all coming from only the One source, the One Divinity pervading everywhere. You have to recognize the unity which underlies all these different traits. Once you have a firm grasp of this unity, all diversity will disappear. And once the diversity disappears, the desires will also disappear.

Then, when desire goes and the attraction to worldly objects goes with it, there will be no more room for repulsion and dislike leading to anger. Therefore, when you gain Divine wisdom you conquer desire and anger.

It is through spiritual practice, particularly through inner inquiry, that you will be able to realize the unity and enjoy the Divinity, which is always within you. This yearning to gain the light of Divine wisdom, to see the one in the many, is expressed in this great prayer.

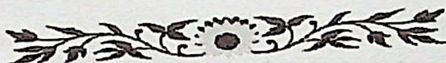
~ **Baba**



na tatra suuryo bhaati

From Krishna Yajur Veda

ॐ न तत्र सूर्यो भाति न चन्द्रतारकं नेमा
विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनु
भाति सर्वं तस्य भासा सर्व-मिदं विभाति ॥
ॐ शान्तिः शान्तिः शान्तिः ॥



The Creator is perfect;
He possesses perfect power.
Whence is created perfect nature?
The perfect universe derives life
From the perfect Creator.
Let us comprehend this perfect power
That bestows life on all beings.

~ **Atharva Veda**



na tatra suuryo bhaati

```
         --                ----
OM  na tatra  suuryo  bhaati
                ---
          ---
na  chandra-taarakaM
--
           ---
nemaa  vidyuto  bhaanti
--
        --
kuto.ayam-agniH |
--
  --                  ----
tameva bhaantamanu bhaati
                 --

sarvaM  tasya  bhaasaa
          --     ----
         ---
sarvamidaM  vibhaati ||
--
                              --
OM shaantiH shaantiH shaantiH  ||
         --         --
```

na tatra suuryo bhaati

*The yonder (**tatra** - there) Sun (**suuryo**) shines (**bhaati**) not (**na**).*

*Neither do the Moon (**chandra**) or the Stars (**taarakaM**) shine.*

*Not even this (**na-imaa / nemaa**) lightning (**vidyuto**) shines. Where (**kuto**), then, is the question of this fire (**ayam-agniH**)?*

*Everything shines (**anu bhaati**) due to the shining light (**bhaantam**) of God alone (**tameva**).*

*It is by His (**tasya**) light (**bhaasaa**) that everything here (**sarvamidaM**) in the Universe is illumined (**vibhaati**).*

Peace, Peace, Peace - Peace to the body, mind and soul.

The Self (atma) is ever self-contained and self-sufficient. The material world exists on account of the other world (atma). The atma is the basic Unity which assumes the form of diversity in the world. Unite in the One. That is your mission, your destiny. Do not isolate yourself. If you hope to be happy while isolated; take it from Me, it is a frail dream.

The atma illumines all objects; it needs no other source of illumination to shine. It is the seer of the Universe. The one Sun, from where he is, spreads his splendour in all directions. The atmaa, likewise, is only ONE; but it awakens all by the light of wisdom.

Know that you are the atma, like everyone and everything else. The atmaa is self-illuminous. You do not need a lighted lamp to discover a lighted lamp! The atma shines in all. You only have to open your eyes and know it.

~ Baba

When the Atma is understood, everything is understood. All effects are subsumed by the cause. All is Divine. When you are firmly established in the fact of your Divinity, then you will know that others are Divine.

~ Baba



shakti mantra

From Shukla Yajur Veda

ॐ तेजोऽसि तेजो मयि धेहि ।

वीर्यमसि वीर्यं मयि धेहि ।

बलमसि बलं मयि धेहि ।

ओजोऽसि ओजो मयि धेहि ।

मन्युरसि मन्युं मयि धेहि ।

सहोऽसि सहो मयि धेहि ॥

ॐ शान्तिः शान्तिः शान्तिः ॥



Vedic Chants - I

shakti mantra

```
      --                --
OM  tejo.asi  tejo  mayi  dhehi   |
          --    --

                       --
viiryamasi  viiryaM  mayi  dhehi  |
---  --     ---               --

  --               --
balamasi  balaM  mayi  dhehi |
      --    ---            --

                --
ojo.asi  ojo  mayi  dhehi |
 --       --           --

   --          ---    --
manyurasi  manyuM  mayi  dhehi  |
--         --                --

  --              --
saho.asi  saho  mayi  dhehi  ||
      --    --

                          --
OM shaantiH shaantiH shaantiH  ||
        --       --
```

shakti mantra

---

*O Supreme One! You, who are full of glory, effulgence and splendour (**tejo**), fill me (**mayi dhehi** - give me) with splendour.*

*You, who are full of courage (**viiryaM**), infuse courage (mental strength and inner stability) in me.*

---

*You, who are full of strength and vigour (**balaM**), give me strength.*

*You, who are luminous and full of vitality (**ojo**), give me luminosity and vitality.*

---

*You are a destroyer of wickedness; give me the power (**manyu** - rightful wrath) to destroy the wickedness within me.*

*You are extremely tolerant and patient (**saho**); grant me such tolerance and patience.*

Peace, Peace, Peace - Peace to the body, mind and soul.

Hanuman was always in a state of bliss. He derived his strength from the Divine name of Lord Rama. Many people confine the Divine Name only to the lips, but Hanuman chanted the name of Rama from the depth of his heart.

You can acquire immense power and strength once you develop purity of heart; you can gain spiritual knowledge and understand Divinity. Man today is placing more faith in his physical and mental strength than in the strength coming from faith in God. Engage yourselves in selfless service. The reward for it will come of its own accord. Do not have any doubts on this score. Whatever you undertake to do, do it with all your heart and to your full satisfaction. That satisfaction will give you all the reward and recompense. It will confer all strength. This is the quality you have to cultivate. Acquire this true wealth.

Students! It is dedication to the Lord that sanctifies all activities. Except the Grace of God, nothing else will stand by you, for long. Develop faith in this never-failing source of strength and support.

~ Baba



san gachchhadhvaM

From Rig Veda

ॐ ॥ सं गच्छध्वं सं वदध्वं सं वो मनांसि
जानताम् । देवा भागं यथा पूर्वे सञ्जानाना
उपासते ॥

समानो मन्त्रः समितिः समानी समानं मनः सह
चित्तमेषाम् । समानं मन्त्रमभि मन्त्रये वः
समानेन वो हविषा जुहोमि ॥

समानी व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ॥
ॐ शान्तिः शान्तिः शान्तिः ॥



san gachchhadhvaM

```
            --
OM ||  san  gachchhadhvaM
                      ---
-------------------------------------
     --
saM  vadadhvaM
           ---
-------------------------------------
            ====
saM  vo   manaansi  jaanataam    |
     --
-------------------------------------
                            ==
devaa  bhaagaM  yathaa  puurve
--     ----       ----
-------------------------------------
                   --
saJNjaanaanaa  upaasate     ||
       ---     -
-------------------------------------
                    --
samaano  mantraH  samitiH  samaanii
-----       ---              ---
-------------------------------------
--          --
samaanaM  manaH  saha
  ---            --
-------------------------------------
      ==
chittameshhaam  |
---
-------------------------------------
```

san gachchhadhvaM

O Mankind! Be United.
*Walk together (**san gachchhadhvaM**).*

*May you speak in harmony; may you speak in one voice (**saM vadadhvaM**).*

*Being united (**saM**), may your minds (**manaansi**) acquire knowledge (**jaanataam** - know).*

*As (**yathaa**) our ancient (**puurve**) seers (**devaa**) worshipped God (**bhaagaM**) together, so may you worship (**upaasate**) together in common congregation.*

*May your prayer (**mantraH**) and contemplation be common (**samaano**) or uniform. May you have a common assembly or congregation (**samitiH**).*

*May you share a common purpose (**manaH** - mind). May your intellect and awareness (**chittam**) be in harmony.*

san gachchhadhvaM

```
             ---         ==
samaanaM  mantram-abhi mantraye vaH
-----           - -

       --          =====
samaanena  vo  havishhaa  juhomi ||
  ---          --

                ===
samaanii  va  aakuutiH
-----     --

              --
samaanaa  hR^idayaani  vaH |
  ---

       - -                 ====
samaanam-astu  vo  mano  yathaa
-----          --    --

            --
vaH  susahaasati   ||
--     --

                          --
OM shaantiH shaantiH shaantiH   ||
         --       --
```



san gachchhadhvaM

*I (God) shall make (**abhimantraye**) you (**vaH**) harmonise (**samaanaM**) your deeds and thoughts (**mantram**) through common oblation (**havishhaa**). I (God) unite (**juhomi**) you in harmony.*

*May your (**vaH**) feelings and resolve (**aakuutiH**) be alike (**samaanii** - equal) and may your hearts (**hR^idayaani**) be unified.*

*May your intentions and mind (**mano**) be (**astu**) common. May your unity be perfect so that you may live together in happiness (**susahaasati**).*

Peace, Peace, Peace - Peace to the body, mind and soul.



Love leads to Unity

Love enables you to visualize unity in multiplicity. Have expansion of love, not contraction of love. Brush aside personal animosities if any. Stay together like brothers.

Unity can be achieved only through expansion of love.

One Thought - One Vision - One Action

These three must be unified. Words do not suffice, what is needed is action. There should be unity of thought, word and deed. The world outside is just a reflection of your heart. If you fill your heart with love, you will experience love everywhere.

Mankind today has **three types of vision**. The first is **body-oriented vision**, which is totally superficial. When you have this kind of vision you see only the external appearance of others, such as the clothes and the ornaments they wear, their facial features, their body characteristics, their peculiarities of speech, etc.

The second kind of vision is **insightful vision**. Instead of focusing on the external characteristics of others, you focus on their inner feelings,

particularly as it is reflected in their behavior and expressions. You gauge the thoughts in another's mind and the feelings in their hearts by carefully watching what they say and do. When you have this kind of vision, you become concerned primarily with the deeper feelings and motivations of the other person.

Body-Oriented Vision	Superficial. Based on external appearance of others.
Insightful Vision	Based on others' inner feelings and thoughts.
Integral Vision	Sacred Vision. See the Divine consciousness in all. See the Unity in Diversity.

The third kind of vision is **integral vision**. With this kind of vision, you do not concentrate on another's external features or even their inner feelings. When you have integral vision, you see the Divine consciousness that pervades everyone; the inner unity that prevails everywhere despite body differences and differences in expression and emotional makeup. You realize that feelings, thoughts and behavioral characteristics all undergo change and transformation. Such a deep

inner vision is a sacred vision. When you have this you are in the hands of God. More than that, not only are you in the hands of God, but verily you become God himself.

~ **Baba**



Together - That is the key to success.
Together, all together, we shall toil and travel.
Together, all together, we shall steadily grow.
Together, all together, we shall feed and foster.
Fortune and friendship, full vigour and virtue.
Together, all together,
the knowledge we have gained.
We shall brighten and brighten,
till it enlightens all.
Together, all together, we shall share as friends;
The fortune we have earned, the vision and thrill.
Together, all together, we shall acclaim Peace;
Till we raise its praise into worshipful deeds.
Together, all together, we shall intone the Pranava;
OM. OM. OM. OM - we shall sing together.

~ **Baba**



agnirme vaachi shritaH

From Krishna Yajur Veda

This chant is part of the famous Laghunyaasa that is chanted before the Shrii Rudram.

In this section, the individual is led through the internal cleansing of the body, senses and the mind so as to stay focussed on the chanting of the Rudram that follows.

The five elements are the basic building blocks of the Universe. They are also within our body and energise our senses.

अग्निर्मे वाचि श्रितः । वाग्धृदये । हृदयं मयि ।
अहममृते । अमृतं ब्रह्मणि । वायुर्मे प्राणे श्रितः।
प्राणो हृदये । हृदयं मयि । अहममृते । अमृतं
ब्रह्मणि । सूर्यो मे चक्षुषि श्रितः । चक्षुर्हृदये ।
हृदयं मयि । अहममृते । अमृतं ब्रह्मणि । चन्द्रमा
मे मनसि श्रितः । मनो हृदये । हृदयं मयि ।
अहममृते । अमृतं ब्रह्मणि । दिशो मे श्रोत्रे

श्रिताः । श्रोत्र१ँ हृदये । हृदयं मयि । अहममृते ।
अमृतं ब्रह्मणि । आपो मे रेतसि श्रिताः । रेतो
हृदये । हृदयं मयि । अहममृते । अमृतं ब्रह्मणि ।
पृथिवी मे शरी-रे श्रिताः । शरीर१ँ हृदये । हृदयं
मयि । अहममृते । अमृतं ब्रह्मणि । ओषधि-
वनस्पतयो मे लोमसु श्रिताः । लोमानि हृदये ।
हृदयं मयि । अहममृते । अमृतं ब्रह्मणि । इन्द्रो
मे बले श्रितः । बल१ँ हृदये । हृदयं मयि ।
अहममृते । अमृतं ब्रह्मणि । पर्जन्यो मे मूर्ध्नि
श्रितः । मूर्धा हृदये । हृदयं मयि । अहममृते ।
अमृतं ब्रह्मणि । ईशानो मे मन्यौ श्रितः ।
मन्युर्हृदये । हृदयं मयि । अहममृते । अमृतं

ब्रह्मणि । आत्मा म आत्मनि श्रितः ।
आत्मा हृदये । हृदयं मयि । अहममृते । अमृतं
ब्रह्मणि । पुनर्म आत्मा पुनरायुरागात् । पुनः प्राणः
पुनराकूतमागात् । वैश्वानरो रश्मिभि-र्वावृधानः ।
अन्तस्तिष्ठत्व-मृतस्य गोपाः ॥



The human beings are highly intelligent. But man does not know where to direct his intelligence. He does not put it to proper use even when he knows what is right. If he is questioned as to who is responsible for this state of affairs, he is not prepared to accept personal responsibility.

~ **Baba**



agnirme vaachi shritaH

```
       --
agnirme  vaachi  shritaH   |  vaag-
-        ---     ----

       --               --        --
dhR^idaye |  hR^idayaM  mayi   |
                     ---

            ==                  --
ahamamR^ite  |  amR^itaM bramhaNi |
-  --           -    ---

        ==
vaayurme  praaNe  shritaH |  praaNo
---       ----    ----       ----

      --            --         --
hR^idaye   |  hR^idayaM  mayi   |
                    ---

            ==                   --
ahamamR^ite   | amR^itaM  bramhaNi |
-  --           -    ---

    --
suuryo  me  chakshushhi  shritaH   |
        --               ----

              --          --       --
chakshurhR^idaye | hR^idayaM mayi |
  ----                     ---

            ==               --
ahamamR^ite | amR^itaM bramhaNi |
-  --         -    ---
```

agnirme vaachi shritaH

---

*Fire (**agni**) is the source (**shritaH** - seated) of my speech (**vaachi / vaag**). Let my speech arise from my heart (**hR^idaye**).*

*Let my heart (**hR^idayaM mayi**) be established within me (unity of thought, word and deed). Let me be established in Immortality (**amR^ite**); that Immortality which is Divine (**bramhaNi**).*

---

*Air (**vaayur**) is the source of my (**me**) life-breath (**praaNa**). Let this life-breath be energized by my heart.*

*Let my heart (**hR^idayaM mayi**) be established within me (unity of thought, word and deed). Let me be established in Immortality (**amR^ite**); that Immortality which is Divine (**bramhaNi**).*

---

*The Sun (**suurya**) is the source of my vision (eyes - **chakshur**). Sun also represents the intellect. Let this intellect (and my vision) be guided by my heart.*

*Let my heart (**hR^idayaM mayi**) be established within me. Let me be established in Immortality; that Immortality which is Divine.*

---

agnirme vaachi shritaH

```
       ---        --
chandramaa  me  manasi  shritaH   |
---         --          ----

          --          --       --
mano  hR^idaye | hR^idayaM  mayi  |
  --                    ---

         ==                  --
ahamamR^ite  | amR^itaM  bramhaNi |
-  --          -    ---

  ---          ===
disho  me  shrotre  shritaaH  |
       --           ----

                 --          --
shrotra(gm)  hR^idaye |  hR^idayaM
    --- --                     ---

  --              ==
mayi  |  ahamamR^ite  |
         -  --

              --
amR^itaM  bramhaNi |
-    ---

  --        --
aapo  me  retasi  shritaaH |
      --          ----

          --          --
reto  hR^idaye |  hR^idayaM mayi  |
  --                    ---
```

agnirme vaachi shritaH

---

*The Moon (**chandramaa**) is the source of my mind (**manasi**). Let this mind be guided by my heart.*

*Let my heart (**hR^idayaM mayi**) be established within me (unity of thought, word and deed). Let me be established in Immortality (**amR^ite**); that Immortality which is Divine (**bramhaNi**).*

---

*The directions (**disho**) are the basis of my hearing (**shrotra**). Let my hearing be guided by my heart.*

*Let my heart (**hR^idayaM mayi**) be established within me (unity of thought, word and deed). Let me be established in Immortality (**amR^ite**); that Immortality which is Divine (**bramhaNi**).*

---

*Water (**aapo**) is the basis of my existence (**retas** - seed). Water is the predominant element and cause of this body. Let this seed of mine be guided by my heart. Let my heart (**hR^idayaM mayi**) be established within me.*

---

agnirme vaachi shritaH

```
          ==                    --
ahamamR^ite | amR^itaM bramhaNi |
-  --           -     ---

                     ---
pR^ithivii  me  shariire shritaaH |
--------      --            ----

   ---               --
shariira(gm)  hR^idaye |
       -- --

    --       --               ==
hR^idayaM mayi | ahamamR^ite |
       ---         -  --

              --
amR^itaM bramhaNi |
-     ---

                    --          --
oshhadhi-vanaspatayo  me  lomasu
--------- ---- --       --

               ---        --
shritaaH |  lomaani  hR^idaye |
----               --

    --        --              ==
hR^idayaM  mayi | ahamamR^ite  |
       ---          -  --

               --
amR^itaM  bramhaNi |
-     ---
```

agnirme vaachi shritaH

*Let me be established in Immortality (**amR^ite**); that Immortality which is Divine (**bramhaNi**).*

*Earth (**pR^ithivii**) is lodged in my bodies (**shariire**).*

Let these bodies be guided by my heart.

*Let my heart (**hR^idayaM mayi**) be established within me (unity of thought, word and deed). Let me be established in Immortality (**amR^ite**); that Immortality which is Divine (**bramhaNi**).*

*The medicinal herbs (**oshhadhi**) are lodged in my hair (**lomasu**). Let my hair be guided by my heart.*

*Let my heart (**hR^idayaM mayi**) be established within me (unity of thought, word and deed). Let me be established in Immortality (**amR^ite**); that Immortality which is Divine (**bramhaNi**).*

agnirme vaachi shritaH

```
  ---           ==
indro  me  bale  shritaH | bala(gm)
        --        ----         -- --
    --          --
hR^idaye | hR^idayaM  mayi |
                  ---
           ==                   --
ahamamR^ite  |  amR^itaM bramhaNi |
-  --             -    ---
      --
parjanyo  me  muurdhni  shritaH  |
--              ---       ----
                --
muurdhaa  hR^idaye  |
--
    --         --             ==
hR^idayaM  mayi | ahamamR^ite  |
      ---          -  --
                --
amR^itaM  bramhaNi |
-   ---
  ----
iishaano  me  manyau  shritaH |
                --      ----
             --          --       --
manyur-hR^idaye | hR^idayaM  mayi |
--                         ---
```

agnirme vaachi shritaH

*Lord **Indra** is the basis of my strength (**bala(gm)**). Lord Indra is the Lord of both physical and mental strength. Let this strength be guided by my heart, let me use my strength rightly.*

Let my heart be established within me. Let me be established in Immortality; that Immortality which is Divine.

---

*The clouds of wisdom (**parjanyo**) are lodged in my intellect (**muurdhni** - head). Let this intellect be guided by my heart.*

*Let my heart (**hR^idayaM mayi**) be established within me (unity of thought, word and deed). Let me be established in Immortality (**amR^ite**); that Immortality which is Divine (**bramhaNi**).*

---

*Lord Shiva (**iishaana**) is the source of my power of wrath (**manyur**). Let this wrath be guided by my heart; let me use my wrath or anger for justifiable reasons only. Let my heart (**hR^idayaM mayi**) be established within me.*

agnirme vaachi shritaH

```
         ==                 --
ahamamR^ite | amR^itaM bramhaNi |
-  --          -    ---

        --      --
aatmaa  ma aatmani  shritaH |
--         --       ----

           --         --        --
aatmaa hR^idaye | hR^idayaM  mayi |
--                      ---

         ==                   --
ahamamR^ite |  amR^itaM  bramhaNi |
-  --          -    ---

  --                         ===
punarma aatmaa punar-aayur-aagaat |
        --       --    --

  --
punaH (f) praaNaH (f) punar-
          ----            --

  ---       ===
aakuutam-aagaat |  vaishvaanaro
     --            ---  -----

       ---
rashmi-bhirvaavR^idhaanaH | antas-
--                ----        -

--              --
tishhThat-vamR^itasya gopaaH  ||
          --            --
```

agnirme vaachi shritaH

*Let me be established in Immortality (**amR^ite**); that Immortality which is Divine (**bramhaNi**).*

*The Universal Self (**aatmaa**) is the basis of my (**ma**) individual self (**aatmani**). Let my self be guided by my heart.*

*Let my heart (**hR^idayaM mayi**) be established within me. Let me be established in Immortality (**amR^ite**); that Immortality which is Divine (**bramhaNi**).*

*May my self (**aatmaa**) return to me again (**punar**) after being purified.*

*May my life-breath (**praanaH**) and my aspiration return after purification.*

*May the Divine Life Force (**vaishvaanaro**) inspire the rays of Knowledge (**rashmi**) that protect the immortality seated within. In other words, let me be Divinely inspired to that knowledge (and wisdom) which ensures and protects my immortality.*

The sanctification of the five senses is the way to Truth. If the senses are polluted, of what avail are spiritual exercises? When the water in a tank is polluted, all taps will give only polluted water.

Your heart is the tank. When the heart is polluted, the senses are bound to be sullied. When the heart is filled with good thoughts and feelings all that come out of the senses - your speech, your vision, your actions - all will be pure.

The secret of spiritual wisdom is not to be got from scholars or by study. Spiritual understanding can only come from mastery of the senses.

Bend the body, mend the senses and end the mind. This is the process of attaining the status of **Children of Immortality** - which the Upanishads have reserved for man.

~ **Baba**



namaste astu bhagavan

From Rig Veda

This chant is part of the famous Shrii Rudram.

नमस्ते अस्तु भगवन्विश्वेश्वराय महादेवाय

त्र्यम्बकाय त्रिपुरान्तकाय त्रिकालाग्निकालाय

कालाग्नि-रुद्राय नीलकण्ठाय मृत्युञ्जयाय

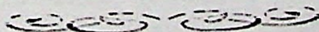
सर्वेश्वराय सदाशिवाय श्रीमन्महादेवाय नमः ॥

ॐ शान्तिः शान्तिः शान्तिः ॥



Most humbly we bow to Thee, O Supreme Lord!
At Thy command moves the mighty wheel of time.
Thou art eternal and beyond eternity.

~ **Atharva Veda**



namaste astu bhagavan

```
  --
namaste astu bhagavan-

               --                 --
vishveshvaraaya  mahaa-devaaya
            --              --

            --                    --
tryambakaaya  tripura-antakaaya
       --                --

                   --
trikaalaagni-kaalaaya  kaala-agni-
               ---

      --               --
rudraaya  niila-kaNThaaya
--              --

               --                 --
mR^ityuJN-jayaaya  sarveshvaraaya
           --              --

             --
sadaa-shivaaya  shriiman-
     ---

                --
mahaadevaaya  namaH   ||
      --   --

                                --
OM shaantiH shaantiH shaantiH |
         --        --
```

namaste astu bhagavan

*I offer my salutations (**namaste**) to Lord Shiva :*

- *Who is the Lord of the Universe (**vishve-shvaraa**);*
- *Who is the great God (**mahaa-devaa**);*
- *Who has three eyes (**tryambakaa**);*
- *Who is the annihilator of Tripura - the city of the demon {Tripura also represents our ego} (**tripura antaka**);*
- *Who is the master of sacrificial fire of three kinds (**trikaalaagnii**);*
- *Who is the Rudraa Who consumes everything as the fire of **kaala-agni** at the time of destruction;*
- *One whose throat is blue (**niila-kaNThaa**);*
- *Who is the conqueror of death (**mR^ityuJN-jayaa**);*
- *Who is the Lord of all (**sarveshvara**);*
- *Who is always auspicious (**sadaa-shiva**); and*
- *Who is the celebrated and great God (**shriiman-mahaadevaa**).*

Peace, Peace, Peace - Peace to the body, mind and soul.

Three Divine agencies

The entire creation is based on the three processes of Creation, Sustenance and Dissolution.

The principal authority responsible for creation is known as Brahma. He is in charge of all that is related to creation. The authority responsible for the function of sustenance or organization is called Vishnu. So too, there is an authority responsible for laying down the rules for dissolution and enforcing those regulations. This authority is called Iishvara or Shiva.

There must be someone who presides over these three functionaries, like the Prime Minister in a Cabinet. Brahma, Vishnu and Shiva are presiding deities for three different functions. The Supreme authority presiding over these three is God.

G-O-D combines the three aspects :

G = refers to Generation (or creation).
O = refers to Organization (or sustenance).
D = refers to Destruction.

~ **Baba**



mahaa-mR^ityuJNjaya

From Krishna Yajur Veda

This chant is part of the famous Shrii Rudram. It is called the mahaamrityuJNjaya mantra.

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टि-वर्धनम् ।

उर्वारुकमिव बंधनान्मृत्यो-र्मुक्षीय माऽमृतात् ॥

ॐ शान्तिः शान्तिः शान्तिः ॥



Death is not a deplorable event; it is the journey's end, the owner getting out of the car when the time is out and the goal is reached.

It is a consummation, a happy conclusion, or at least it ought to be, if only all are wise enough to treat it as such and be prepared for it.

~ **Baba**



mahaa-mR^ityuJNjaya

```
        --
OM tryambakaM yajaamahe sugandhiM
                                --
--              ---                - -
pushhTi-vardhanam | urvaarukam-iva
     --                - -----     --
   ---                 --
bandhanaan-mR^ityor-mukshiiya
              ----             --
          ===
maa.amR^itaat  ||
```

```
                           --
OM shaantiH shaantiH shaantiH  ||
        --        --
```

*** **Note 1 :** Most fruits drop off the plant when they are ripe i.e., The fruit makes the effort to be free.

... *Continued*

mahaa-mR^ityuJNjaya

O Omniscient Divinity! We adore You. O Lord! Full of excellent fragrance, You are the nourisher and the sustainer of all life. As the cucumber is freed from the stem when it is ripe, so too, liberate us from both death and fear of death. Grant us the nectar of Immortality.

***tryambakaM** : one with 3 eyes. The Third Eye is the eye of Omniscience and infinite Knowledge.*

***yajaamahe** : we meditate, we adore, we revere.*

***sugandhiM** : full of precious fragrance - the fragrance of unlimited Love.*

***pushhTi-vardhanam** : who nourishes and sustains all life-forms at all levels.*

***urvaarukam-iva bandhanaan** : Just as a ripe cucumber drops off the plant, effortlessly, so too, may I be freed of my bondages when I am ready.*

****** Note 1***

***mR^ityor-mukshiiya** : O Lord! Deliver me from physical death and death in the form of ignorance and lack of devotion and love.*

Peace, Peace, Peace - Peace to the body, mind and soul.

In the case of cucumber, the plant releases its hold on the cucumber when it is ripe.

Can I be deathless by reading this shloka? I don't think so. What is death? Desire is death. Attachment to the body is death. Ego is death. So you can conquer death by being desireless. You can win over death by being egoless. But why is it called *mrityuJNjaya*? Can you conquer death? Why is it called so?

What does Baba say about it? "O God! As I leave this world, let me leave this world in full knowledge and awareness - in full awareness of the Self, with full experience of the Self, just as a ripe fruit gets disconnected from the tree and falls onto the ground."

Fruit falls on the ground automatically at maturity; painlessly, effortlessly, naturally, easily and instantaneously. Similarly, "O God! When I leave this world, let me drop like a fully ripe fruit, easily, simply, effortlessly and joyfully." Joyfully! There is no reason to cry for death because death is a celebration. That is the meaning of the *mrityuJNjaya* mantra.

~ Extracted from Talk by Prof. Anil Kumar



svaadhyaaya prashaMsaa

From Krishna Yajur Veda

ऋतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्याय-
प्रवचने च । तपश्च स्वाध्यायप्रवचने च । दमश्च
स्वाध्यायप्रवचने च । शमश्च स्वाध्यायप्रवचने च ।
अग्नयश्च स्वाध्यायप्रवचने च । अग्निहोत्रं च
स्वाध्यायप्रवचने च । अतिथयश्च स्वाध्यायप्रवचने
च । मानुषं च स्वाध्यायप्रवचने च । प्रजा च
स्वाध्याय-प्रवचने च । प्रजनश्च स्वाध्यायप्रवचने
च । प्रजातिश्च स्वाध्यायप्रवचने च । सत्यमिति
सत्यवचा राथी तरः। तप इति तपोनित्यः
पौरुशिष्टिः । स्वाध्याय प्रवचने एवेति नाको
मौद्गल्यः । तद्धि तप-स्तद्धि तपः ॥

svaadhyaaya prashaMsaa

--

R^itaM cha svaadhyaaya-pravachane

--

cha | satyaM cha svaadhyaaya-

--

pravachane cha |

--

--

tapash-cha svaadhyaaya-pravachane

--

cha | damash-cha svaadhyaaya-

--

pravachane cha |

--

--

shamash-cha svaadhyaaya-pravachane

--

cha | agnayash-cha svaadhyaaya-

--

pravachane cha |

--

svaadhyaaya prashaMsaa

*Practice of the Right (**R^itam**) and Self-study (**sva-adhyaaya**) and teaching (**pravachane**) are to be practised.*

*And (**cha**) practice of Truth (**satyaM**) and Self-study and teaching are to be practised.*

R^itam is Truth in action. Satyam is Truth in being.

*Practice of austerity or penance (**tapash**) and Self-study and teaching are to be practised.*

*And practice of control of the senses (**damash**) and Self-study and teaching are to be practised.*

***** Note 1**

*Practice of the control of the mind through sense-withdrawal (**shamash**) and Self-study and teaching are to be practised.*

*And practice of sacrificial fires (**agnayash**) and Self-study and teaching are to be practised.*

svaadhyaaya prashaMsaa

agnihotraM cha svaadhyaaya

--

pravachane cha | atithayash-cha

--

--

svaadhyaaya-pravachane cha |

--

maanushhaM cha svaadhyaaya-

--

pravachane cha | prajaa cha

--

--

svaadhyaaya-pravachane cha |

--

prajanash-cha svaadhyaaya

--

pravachane cha | prajaatish-cha

--

--

svaadhyaaya-pravachane cha |

--

svaadhyaaya prashaMsaa

---

*Practice of sacrifice (**agnihotraM**) and Self-study and teaching are to be practised.*

*And practice of hospitality for guests (**athithayash**) and Self-study and teaching are to be practised.*

---

*Practice of good conduct befitting a human (**manushhaM**) and Self-study and teaching are to be practised.*

*And begetting children (**prajaa**) and Self-study and teaching are to be practised.*
*Procreation (**prajanash**) and Self-study and teaching are to be practised.*

*And raising grandchildren (**prajaatish**) (or getting the children married) and Self-study are to be practised.*

All of the above conditions must be fulfilled by the students, after completing their studies.

***** *Note 2***

---

svaadhyaaya prashaMsaa

```
                        ----
satyamiti satya-vachaa raathii
                                ----
taraH  | tapa iti  taponityaH  (f)
---
paurushhishhTiH  |
     ---
svaadhyaaya  pravachane eveti
   --
naako  maudgalyaH  |
          --
          --
taddhi tapas-taddhi tapaH ||
                  ---
```

*** Note 1

svaadhyaaya or sva adhyaaya can be interpreted as :

1. self-study - individual efforts to further one's knowledge or practise of the knowledge;
2. Self-study - study of the Self - the One within.

svaadhyaaya prashaMsaa

*The sage **satyavachaa**, of the line of **raathiitaraH**, thinks that Truth is the One (practice of Truth alone is enough).*

*The sage **taponityaH** of the line of **paurushishhtiH**, thinks that austerity is the One (practice of austerity alone is enough).*

The sage Naaka of the line of Mudgala, thinks that Self-study and teaching are the One (practice of Self-study and teaching alone is enough).

*That indeed is the austerity (**tapas**); that indeed is the austerity.*

***** Note 2**

prajaa refers to begetting one's own children and looking after them. It also implies one's responsibility (wherever one is placed) in selecting and grooming the next generation.
prajaatish refers to one's grandchildren and the process of guiding the next generation in grooming their successors.

Note

This chant is an extract from **shiikshaavallii** - which is like a convocation address to the students who have finished their study with their teacher. In this extract, the students are advised on the importance of regular self-study. Knowledge alone is not sufficient by itself. Regular self-study and teaching help one to practise the Vedic teachings and make it a part of our life.



Avatars seldom give advice directly. Whatever they wish to communicate, they convey more often by way of indirect suggestions. The reason is that there is Divinity present in every human being, which he can manifest spontaneously if favourable conditions are provided.

Man should be able to correct himself by his own efforts by merely giving timely suggestions, rather than stultifying his freedom and dignity through directives imposed from without. The best maxim for helping people in worldly matters or in the spiritual field is **Help them to help themselves** or **Self-Help is the best help.**

~ **Baba**



shishhyaanu-shaasanam

From Krishna Yajur Veda

This chant is part of the famous shiikshaavallii - which is like a convocation address to the students who have finished their study with their teacher.

In this extract, the students are advised on their duties and responsibilities

वेदमनूच्याचार्योऽन्तेवासिन-मनुशास्ति । सत्यं वद ।
धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं
धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न
प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न
प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्याय-
प्रवचनाभ्यां न प्रमदितव्यम् ॥

देवपितृ-कार्याभ्यां न प्रमदितव्यम् । मातृ-देवो भव ।
पितृ-देवो भव । आचार्य-देवो भव । अतिथि-देवो

भव । यान्यनवद्यानि कर्मा-णि । तानि सेवितव्यानि । नो इतराणि । यान्यस्माकꣳ सुचरितानि । तानि त्वयोपास्यानि ॥

नो इतराणि । ये के चास्मच्छ्रेयाꣳसो ब्राह्मणाः । तेषां त्वयाऽऽसने न प्रश्वसितव्यम् । श्रद्धया देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् । अथ यदि ते कर्म-विचिकित्सा वा वृत्तविचिकित्सा वा स्यात् ॥

ये तत्र ब्राह्मणा-स्सम्मर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्म-कामास्स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः । अथाभ्याख्यातेषु । ये तत्र ब्राह्मणा-स्सम्मर्शिनः । युक्ता आयुक्ताः । अलूक्षा

धर्म-कामास्स्युः। यथा ते तेषु वर्तेरन् । तथा तेषु वर्तेथाः । एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् । एवमुचैतदुपास्यम् ॥



Respect for the parents who started you in life and brought you into this world, to gather the vast and varied treasure of experience, is the first lesson that Dharma teaches. Gratitude is the spring which feeds that respect.

In fact, parents have to be worshipped as visible representatives of Godhead; they are responsible for your very existence and for all this joy and adventure in the physical and spiritual spheres.

If you do not honour the parents who are the creators in human form, how can you learn to honour the Creator in Divine Form?

~ **Baba**



shishhyaanu-shaasanam

vedamanuuchy-aachaaryo.antevaasina-

--
manushaasti |
----

satyaM vada | dharmaM chara |
--- ---

===
svaadhyaayaan-maa pramadaH |
---

aachaaryaaya priyaM dhanamaahR^itya

--
prajaatantuM maa vyavachchhetsiiH |

--
satyaan-na pramaditavyam |
--

--
dharmaan-na pramaditavyam |
--

--
kushalaan-na pramaditavyam |
--

shishhyaanu-shaasanam

*Having taught (**anuuchya**) the Vedas, the teacher (**aachaaryo**) instructs (**anushaasti**) the pupil (**antevaasinam**).*

*Speak (**vada**) the truth (**satyaM**). Practise (**chara**) dharma or righteousness.*

*Do not (**maa**) neglect (**pramadaH** - be heedless) Self-study (**svaadhyaayaa**).*

*Having offered (**aahR^itya**) to the teacher (**aachaaryaaya**) the desired gift (**priyaM dhanam**), enter the householder's life and see that the line of progeny (**prajaa**) is not cut off.*

***** Note 1***

*Do not (**na**) swerve (**pramaditavyam** - neglect) from the truth (**satyaan**).*

*Do not swerve from dharma (**dharmaan**) or righteousness.*

*Do not neglect personal welfare (**kushalaan**).*

shishhyaanu-shaasanam

bhuutyai na pramaditavyam |

svaadhyaaya-pravachanaabhyaaM-

na-pramaditavyam || deva-pitR^i-

kaaryaabhyaaM na pramaditavyam |

maatR^i-devo bhava | pitR^i-devo

bhava | aachaarya-devo bhava |

atithi-devo bhava |

yaany-anavadyaani karmaaNi | taani

sevitavyaani | no itaraaNi |

shishhyaanu-shaasanam

*Do not neglect prosperity (**bhuutyai**).*

*Do not neglect Self-study (**svaadhyaaya**) and teaching (**pravachanaabhyaaM**) of the Vedas.*

*Do not neglect your duties (**kaaryaabhyaaM**) to the gods (**deva**) and the ancestors (**pitR^i**).*

*Treat your mother (**maatR^i**) as God (**devo**). Treat your father (**pitR^i**) as God.*

*Treat your teacher (**aachaarya**) as God.*

*Treat your guest (**atithi**) as God.*

*Whatever (**yaany**) deeds (**karmaaNi**) are faultless (**anavadyaani**), these (**taani**) are to be performed (**sevitavyaani**); not others (**no itaraaNi**).*

shishhyaanu-shaasanam

yaany-asmaaka(gm) sucharitaani |

taani tvayopaasyaani ||

no itaraaNi | ye ke cha-asmach-

chhreyaa(gm)so braamhaNaaH |

teshhaaM tvayaa.a-.asane na

prashvasitavyam | shraddhayaa

deyam | ashraddhayaa.adeyam |

shriyaa deyam | hriyaa deyam |

bhiyaa deyam | saMvidaa deyam |

shishhyaanu-shaasanam

*Whatever (**yaany**) good practices (**sucharitaani**) there are among us (**asmaaka(gm)**), here in the teacher's home, these should be performed (**tvayopaasyaani**) by you.*

*Not Others (**no itaraaNi**).*

*Those men (**ye ke**) who are distinguished (**chhreyaa(gm)so / shreyaans**) and of learning (**braamhanaaH**) - you should comfort them (**teshhaaM**) by giving them seats (**.asane**).*

*Do not neglect (**na prashvasitavyam**) this duty.*

*Whatever is to be given (**deyam**) should be given with sincerity and faith (**shraddha**); the offering should not be made (**adeyam**) without sincerity (**ashraddha**).*

*The offering should be made (**deyam**) according to one's means (**shriyaa**).*

*The offering should be with modesty (**hriyaa**), awe (**bhiyaa**) and sympathy (**saMvidaa**).*

shishhyaanu-shaasanam

```
atha yadi te karma-vichikitsaa vaa

             --
vR^itta-vichikitsaa  vaa  syaat ||
                     ---

                ===
ye tatra braamhaNaas-sammarshinaH |
                        ---

   ---                 -----     --
yuktaa aayuktaaH | aluukshaa dharma
         --

                        --    ---
-kaamaassyuH  | yathaa  te  tatra
    ---

                      ---
varteran  | tathaa  tatra  varte-
   --                         --

                 ===
thaaH |  atha-abhyaakhyaateshhu  |
                         --

                  ===
ye  tatra  braamhaNaas-

                   ---
sammarshinaH  | yuktaa aayuktaaH |
   ---                   --
```

shishhyaanu-shaasanam

Now, if ***(atha yadi)*** *there arises* ***(syaat)*** *in your mind any doubt* ***(vichitkitsaa)*** *concerning any act* ***(karma)*** *or* ***(vaa)*** *conduct* ***(vR^itta)****;*

you should follow the example of learned people ***(braamhaNaa)*** *who are impartial* ***(sammar-shinaH)****, experienced* ***(yuktaa)****, independent* ***(aayuktaaH)****, not harsh* ***(aluukshaa)*** *and who are lovers of law* ***(dharma-kaamaassyuH)****.*

You should conduct ***(vartethaaH)*** *yourself as* ***(yathaa*** *&* ***tathaa)*** *such* ***(te*** *- they) learned people would conduct* ***(varteran)*** *themselves.*

Now ***(atha)****, with regard to persons who have been falsely accused* ***(abhyaakhyaateshhu)****.*

You should follow the example of learned people ***(braamhaNaa)*** *who are impartial* ***(sammar-shinaH)****, experienced* ***(yuktaa)****, independent* ***(aayuktaaH)****, ...*

shishhyaanu-shaasanam

```
    -----      --
aluukshaa  dharma-kaamaassyuH  |
                         ---

       --  ----
yathaa te teshhu varteran |
                      --

           ----
tathaa  teshhu  vartethaaH |
                    --

  ----                    -
eshha aadeshaH |  eshha upadeshaH |
        --                   --

        --
eshhaa  vedopanishhat  |
            --

   - -
etad-anushaasanam  |
        ----

      ---
evam-upaasitavyam  |
           --

          --
evam-uchaita-dupaasyam  ||
                 ---
```



shishhyaanu-shaasanam

... *not harsh (**aluukshaa**) and who are lovers of law (**dharma-kaamaassyuH**).*

*You should conduct (**vartethaaH**) yourself as (**yathaa** & **tathaa**) such (**te** - they) learned people would conduct (**varteran**) themselves.*

*This is the command (**aadeshaH**). This is the teaching (**upadeshaH**).*

*This is the wisdom of the Vedas (**vedopanishhat**).*

*This is the discipline (**anushaasanam**) that you should observe.*

*Thus, one should worship (**upaasitavyam**).*

Thus indeed, should one worship.



*** **Note 1**

In those days, the students lived with the teacher and were taught free of charge. At the time of graduation, each student offered a gift to the teacher (**guru dakshinaa**).



Today, the students have no capacity to understand any of the problems of the contemporary world - economic, political, social, moral or other problems.

The teachers in old times exhorted their pupils to follow **satyam vada** - *Speak the Truth.* In today's parlance, the exhortation is **satyam vadha** - *Destroy Truth!*

Education, today, does not impart to the students the capacity or grit to face the challenges of daily life. The educational field has become the playing ground of ignorance.

~ **Baba**



na karmaNaa

From Krishna Yajur Veda

ॐ । न कर्मणा न प्रजया धनेन त्यागे-नैके

अमृतत्व-मानशुः । परेण नाकं निहितं गुहायां

विभ्राजदेतद्यतयो विशन्ति । वेदान्त-विज्ञान-

सुनिश्चितार्था-स्संन्यास योगाद्यतयश्-शुद्ध-सत्त्वाः ।

ते ब्रह्मलोकेतु परान्तकाले परामृतात्परिमुच्यन्ति

संर्वे । दह्रं विपापं परमेऽश्मभूतं यत्पुण्डरीकं

पुरमध्य-सग्ग्स्थम् । तत्रापि दह्रं गगनं विशोक-

स्तस्मिन् यदन्तस्त-दुपासितव्यम् । यो वेदादौ

स्वरः प्रोक्तो वेदान्ते च प्रतिष्ठितः । तस्य

प्रकृति-लीनस्य यः परस्स महेश्वरः ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

na karmaNaa

```
            --
OM | na  karmaNaa  na  prajayaa
                       ---  ---

   --        --                 -
dhanena  tyaagenaike amR^itatvam-
     --                   --

--            --             --
aanashuH  | pareNa naakaM  nihitaM
  --            --    ---      ---

  ---                        --
guhaayaaM  vibhraajade-tad-yatayo
           --       --

      --
vishanti   | vedaanta-viGYaana-
--           ----- -- --    --

  --                   ---
sunish-chitaarthaas-sanyaasa
          ---

        --                  ===
yogaadyata-yash-shuddha-sattvaaH |
--                  ---

    ---              ===
te  bramha-loketu  paraanta-kaale
           --  --              --

  ---            --
paraa-mR^itaat-pari-muchyanti
          ---              --
```

na karmaNaa

*Immortality (**amR^itatvaM**) is not (**na**) attained through actions (**karmaNaa**), wealth (**dhanena**) or progeny (**prajayaa**). Only some people have attained (**aanashuH**) the Self by renunciation (**tyaagena**) of desires and attachments.*

*The Self is assigned (**nihitaM**) a place higher (**pareNa**) than heaven (**naakaM**). The Self shines (**vibhraajade**) gloriously in the innermost recesses of the heart (**guhaayaaM** - cave).*

*Those (**tad**) who strive hard on the path of knowledge (**yatayo**), enter (**vishanti**) this cave and meditate upon the Self there.*

*Those who have a clear understanding of the deep vedantic truths (**vedaanta-viGYaana**) through direct experience (**sunish-chitaarthaa**);*

*those who have purified (**shuddha**) their mind and heart (**sattvaaH**) by leading a life of renunciation (**sanyaasa** - non-attachment) and following the discipline of yoga;*

*they (**te**) dissolve (**pari-muchyanti**) themselves and enter the World of Supreme Self (**bramha-loketu**) at the time of the final departure (**paraanta-kaale**).*

na karmaNaa

```
   ==
sarve    |  dahraM  vipaapaM
            -------  -----

    ==
parame.ashma-bhuutaM
--               ---

    --                --
yat-puNDariikaM  pura-madhya-
         ---     --

sa(ggu)stham    | tatraapi  dahraM
-- ---            --------  --

    ---               --
gaganaM   vishokas-tasmin
--             --

             ---
yadantastad-upaasitavyaM  |
  --              --

              --
yo vedaadau  svaraH (f) prokto
                        ------

      --                --
vedaante  cha  pratishhThitaH   |
--             ---
```

na karmaNaa

*In the citadel of the body, there is a very small (**dahraM**) and blemishless (**vipaapaM**) residence of the Supreme Self (**parame.ashma-bhuutaM**).*

*The Self resides in the lotus of the heart (**puNDariikaM**), which is like a palace in the middle of the city (**pura-madhya-sa(ggu)stham**).*

*Inside (**tatraapi** - there) that small palace, there is an even smaller (**dahraM**), sorrowless (**vishoka**) Space or Ether (**gaganaM**) that is to be meditated (**upaasitavyaM**) upon.*

*The Pranava (OM) is that which is uttered (**prokto**) at the beginning of the Vedas (**vedaadau**) and established (**pratishhThitaH**) at the end of the Vedas (**vedaanta** - Upanishad).*

na karmaNa

```
   --            --
tasya  prakR^iti-liinasya  yaH (f)
         ---             -- --   --
  --              --
parassa  maheshvaraH  ||
           --
                                --
OM shaantiH shaantiH shaantiH    ||
         --         --
```

The Vedas have taught the means to make life in the world pure and meaningful. They have declared : "Immortality can be attained only through sacrifice; neither wealth nor progeny nor good deeds can confer it."

So, cultivate the spirit of sacrifice by developing love within. Determination, also, gives rise to sacrifice, which leads to immortality.

Develop love, give up hatred, and reduce desires. Cultivate the spirit of sacrifice.

~ **Baba**



na karmaNa

*That sound (**svara**) finally merges with the primordial world (**prakR^iti-liinasya**). He is the Supreme Lord **Maheshvara** who (**yaH**) transcends beyond (**parassa**) that (OM).*

Peace, Peace, Peace - Peace to the body, mind and soul.

After having partaken food, if you do not excrete the waste material, your stomach will get upset.

Once you breathe in air, if you do not breathe out, your lungs will get damaged. Likewise, sacrifice the wealth you have earned for the welfare of others.

It is only sacrifice that confers immortality. Participate in every good work according to your capacity.

~ Baba



All the activities and rituals you undertake must be for the welfare of society. All your children must be dedicated for the emancipation of the country.

Authority and position cannot confer happiness upon man. But today, we don't find even an iota of sacrifice in man. What is the reason? He has become a miser within. The absence of the feeling of sacrifice is due to miserliness.

The bliss that you get out of sacrifice is eternal. That alone is the true wealth and it can never diminish. In order to acquire such everlasting wealth, spend your time in the contemplation of God. Divinity pervades all that you see, hear and feel. Being in the constant company of such all-pervasive Divinity, why should you worry and fear?

~ Baba



The face of Truth is covered by the glittering lid of gold. The Purusha - the ultimate source of conscious life, who shines in the Sun, I am that OM, The Supreme Entity.

~ Yajur Veda



OM tad bramhaa

From Krishna Yajur Veda

ॐ तद्-ब्रह्मा । ॐ तद्-वायुः । ॐ तदात्मा ।

ॐ तथ्सत्यम् । ॐ तथ्सर्वम् । ॐ तत्पुरोर्नमः ।

अन्तश्चरति भूतेषु गुहायां विश्व मूर्तिषु । त्वं

यज्ञस्त्वं वषट्कार-स्त्वमिन्द्र-स्त्वꣳ रुद्र-स्त्वं

विष्णु-स्त्वं ब्रह्म त्वं प्रजापतिः । त्वं तदाप

आपो ज्योती रसोऽमृतं ब्रह्म भू-र्भुव-स्सुवरोम् ॥

ॐ शान्तिः शान्तिः शान्तिः ॥



OM, the Supreme Lord, pervades the whole universe.

~ Yajur Veda



OM tad bramhaa

```
==                 ==
OM  tad-bramhaa |  OM tad-vaayuH  |
        ---                ---

==                ==
OM  tad-aatmaa  | OM tath-satyam  |
      - --                 --

==            =
OM  tath-sarvam  |

==
OM  tat-puror-namaH  |
          --

            --
antash-charati bhuuteshhu guhaayaaM
                   ------

--
vishva  muurtishhu  |
        ---

tvaM yaGYas-tvaM vashhaTkaaras-

tvam-indras-tva(gm)  rudras-tvaM

                       ---
vishNus-tvaM  bramha  tvaM
```

OM tad bramhaa

---

*Om - That (**tad**) is God (**bramhaa**).*
*Om - That is Air (**vaayuH**).*

---

*Om - That is the Self (**aatmaa**).*
*Om - That (**tath**) is the Supreme Truth (**satyam**).*

---

*Om - That is Everything (**sarvam**).*

*My salutations (**namaH**) to that (**tat**) Om which is within the bodies (**puror** - palace) of all beings.*

---

*Om is that which moves inside (**antash-charati**) the innermost recesses of the heart (**guhaayaaM** - cave) of all beings (**bhuuteshhu**) possessing many forms (**muurtishhu** - idol).*

---

*You (**tvaM**) are the sacrifice (**yaGYas**), the sacred syllable (**vashaT**). You are **Indraa**, **Rudraa**, **Vishnu** and **Brahma**.*

*{ **Note :** Words like **vashaT** and **svaahaaH** are used while making offerings in the yaGYaa or sacrificial fire. }*

OM tad bramhaa

```
                         --
prajaapatiH   | tvaM tad-aapa aapo
    ---                       --   --

jyotii  raso.amR^itaM
   ---    --      ---

bramha bhuur-bhuvas-suvarom     ||
    --            --    --
                             --
OM shaantiH shaantiH shaantiH  ||
       --        --
```

God is present within and around. So, one has to be pure both internally and externally. It is water that helps to keep your body clean. But it is love that keeps your heart clean.

Whatever you see, whatever you experience is but the manifestation of God. In fact, you are God yourself. Hence, the Vedas exhorts man to develop faith that "I am God and God is none other than myself."

~ **Baba**



OM tad bramhaa

You are ***Prajapathi****. You are water (****aapa****), fire and light (****jyotii****) and the essence (****raso****) of immortality (****amR^itaM****).*

*You are the Supreme God (****bramha****), the physical (****bhuur****), astral (****bhuvas****) and mental (****suvarom****) planes.*

Peace, Peace, Peace - Peace to the body, mind and soul.

OM is identical with God (**Brahman**). The sound OM represents the entire content of Brahman. It is the song of the Lord that wells up from the heart.

Our Self is resonant with the OM; but amid the clamour of the world, our little selves are not able to hear it. Our own senses lay claim to our attention. Our minds crave for being let free among the pleasures of the world. Our passions and prejudices have to be calmed before we can hear OM.

~ **Baba**



As all leaves are held together by a stalk, so is all speech held together by OM. Verily, the OM is all this; yes, the OM is all this.

~ Chandogya Upanishad



OM - Let us meditate on this syllable, which is the foundation of prayer. It is the essence of all essences. It is the highest of the high. It is the ultimate.

OM signifies assent, for we say it when we assent to something. And assent is nothing but fulfillment.

OM is the call to knowledge. We sing the praises of this syllable, which is the key to every kind of knowledge.

Those who know the soul, and those who do not know the soul, stand side by side reciting this syllable. But knowledge and ignorance are quite different. Only when it is recited with knowledge and faith and with awareness of the hidden connections, does it become truly potent.

~ Chandogya Upanishad



mantra pushhpam

From Krishna Yajur Veda

It is customary to recite the Mantra Pushpam (or a short version of it) at the conclusion of all major prayers in the Temples and at home.

ॐ भद्रं कर्णे-भिः शृणुयाम देवाः । भद्रं पश्येमाक्ष-
भिर्यजत्राः । स्थिरैरङ्गै-स्तुष्टुवाꣳ सस्तनूभिः ।
व्यशेम देवहितं यदायुः । स्वस्ति न इन्द्रो
वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो
बृहस्पतिर्दधातु ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ ॥ योऽपां पुष्पं वेद । पुष्पवान् प्रजावान्
पशुमान् भवति । चन्द्रमा वा अपां पुष्पम् ।
पुष्पवान् प्रजावान् पशुमान् भवति । य एवं वेद ।

योऽपामायतनं वेद । आयतनवान् भवति । अग्निर्वा
अपामायतनम् । आयतनवान् भवति ।
योऽग्नेरायतनं वेद ॥

आयतनवान् भवति । आपो वा अग्नेरायतनम् ।
आयतनवान् भवति । य एवं वेद । योऽपामायतनं
वेद । आयतनवान् भवति। वायुर्वा अपामायतनम् ।
आयतनवान् भवति । यो वायोरायतनं वेद ।
आयतनवान् भवति ॥

आपो वै वायोरायतनम् । आयतनवान् भवति । य
एवं वेद । योऽपामायतनं वेद । आयतनवान्
भवति । असौ वै तपन्नपामायतनम् । आयतनवान्

भवति । योऽमुष्य तपत आयतनं वेद । आयतन-
वान् भवति । आपो वा अमुष्य तपत आयतनम् ॥

आयतनवान् भवति । य एवं वेद । योऽपामायतनं
वेद । आयतनवान् भवति । चन्द्रमा वा
अपामायतनम् । आयतनवान् भवति । यश्चन्द्रमस
आयतनं वेद । आयतनवान् भवति । आपो वै
चन्द्रमस आयतनम् । आयतनवान् भवति ॥

य एवं वेद । योऽपामायतनं वेद । आयतनवान्
भवति । नक्षत्राणि वा अपामायतनम् । आयतनवान्
भवति । यो नक्षत्राणामायतनं वेद । आयतनवान्
भवति । आपो वै नक्षत्राणामायतनम् । आयतनवान्

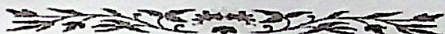
भवति । य एवं वेद ॥

योऽपामायतनं वेद । आयतनवान् भवति ।
पर्जन्यो वा अपामायतनम् । आयतनवान् भवति ।
यः पर्जन्यस्यायतनं वेद । आयतनवान् भवति ।
आपो वै पर्जन्यस्याऽऽयतनम् । आयतनवान्
भवति । य एवं वेद । योऽपामायतनं वेद ॥

आयतनवान् भवति । संवत्सरो वा अपामायतनम् ।
आयतनवान् भवति । यस्संवत्सरस्यायतनं वेद ।
आयतनवान् भवति । आपो वै संवत्सरस्यायतनम् ।
आयतनवान् भवति । य एवं वेद । योऽप्सु नावं
प्रतिष्ठितां वेद । प्रत्येव तिष्ठति ॥

ॐ राजाधिराजाय प्रसह्यसाहिने । नमो वयं वैश्रवणाय कुर्म-हे । स मे कामान्कामकामाय मह्यम् । कामेश्वरो वैश्रवणो ददातु । कुबेराय वैश्रवणाय । महाराजाय नमः ॥

ॐ शान्तिः शान्तिः शान्तिः ॥



Note

The stanzas in Mantra Pushhpam are based on the Truth of Creation. They explain that :

From the Self (**aatmaa**) emerged the Sky.
From the Sky came Air (**vaayu**).
From the Air came Fire (**agni**).
From the Fire came Water (**aapa**).
From the Water emerged the Earth (**pR^ithivii**).

The source of all elements is the Self (**aatmaa**) itself.



mantra pushhpam

```
              --
OM bhadraM karNebhiH
   ---

          --
shR^iNuyaama devaaH |
     --

        --
bhadraM pashyemaaksha-bhir-
---           ---     ---

  --
yajatraaH  |

            ===
sthirair-a~Ngai-stushhTu-
 ---                  --

        --       ---
vaa(gm)-sas-tanuubhiH  |
            --

   ---        --          --
vyashema deva-hitaM yadaayuH  |
         --     ---

            ---
svasti na indro vR^iddha-
 --    --       ----
```

mantra pushhpam

O Gods ***(devaaH)****! May we listen* ***(shR^iNuyaama)*** *with our ears* ***(karNebhiH)*** *what is auspicious* ***(bhadraM)*** *and good.*

O Gods ***(yajatraaH)****! May we see* ***(pashyema)*** *with our eyes* ***(akshabhir)*** *what is auspicious and good.*

O God! May we sing Your praises.

May we glorify ***(stushhTu-vaa(gm))*** *You.*

May we enjoy ***(vyashema)*** *with our strong limbs* ***(sthirair-a~Ngai)*** *and bodies* ***(tanuubhiH)*** *the life span* ***(yadaayuH)*** *bestowed on us so that it is spent in harmony (****hitaM*** *- benefit) with nature (****deva*** *- God; every aspect of nature is worshipped as God in the Vedas).*

May **Indra**, *grant us auspiciousness* ***(svasti)****, strength - both physical and mental, and vastness* ***(vR^iddha)*** *of hearing* ***(shravaaH)*** *which will enable clarity of thought and intelligence.*

---

mantra pushhpam

```
----                 --
shravaaH  | svasti naH (f) puushhaa
              --               ---

       --
vishva-vedaaH  | svasti
--                   --

               --
nastaarkshyo arishhTanemiH   |
--         --

                     --
svasti no bR^ihaspatir-dadhaatu  ||
 --     --     --

                            --
OM shaantiH shaantiH shaantiH   ||
        --       --

     --                      --
OM   yo.apaaM  pushhpaM veda    |
                       ---

     --                 ===
pushhpavaan   prajaavaan
                 ---

              ---
pashumaan   bhavati   |
  ---
```

mantra pushhpam

*May **Puushhaa** (Sun) the omniscient (**vishva-vedaaH**) One, grant auspiciousness (**svasti**).*

*May **Taarkshya** (Garuda), who fights poisonous snakes, and **ArishhTanemiH**, who removes obstacles and grants protective armour, grant us auspiciousness (**svasti**). May they remove the poison in our minds and hearts and grant us the ability to further our study without obstacles.*

*May **Brishaspati** (the Supreme Teacher) grant (**dadhaatu**) us auspiciousness (**svasti**) and success in our study.*

Peace, Peace, Peace - Peace to the body, mind and soul.

*This entire universe world is made of water (**apaaM / aapa**) and is the basis of everything.*

*When one knows (**veda**) the secrets of the flowers (**pushhpaM**) of water, his heart blossoms and he is blessed with flowers (**pushhpavaan**), progeny (**prajaavaan**) and cattle (**pashumaan**).*

***Note** : Flower of water, here, means something that arises from water.*

mantra pushhpam

```
                                =
chandramaa  vaa  apaaM  pushhpam   |
---    ---       -
     --              ===
pushhpavaan   prajaavaan
              ---
          ---                    --
pashumaan bhavati |  ya evaM veda  |
  ---                   -
--           --       --
yo.apaam-aayatanaM  veda  |
       - --    ---
    --
aayatanavaan  bhavati  |
--
                    --
agnirvaa  apaam-aayatanam  |
-         -   - --
    --
aayatanavaan  bhavati   |
--
==           --        --
yo.agner-aayatanaM   veda  ||
       - --    ---
    --
aayatanavaan   bhavati  |
--
```

mantra pushhpam

*Verily (**vaa**), the Moon (**chandramaa**) has arisen (flowered) from water.*

*Only (**evaM**) one (**ya**) who knows this is blessed with flowers, progeny and cattle.*

*One who knows the origin (**aayatanam** - abode) of water (**apaam**) attains that abode (**aayatanavaan bhavati**).*

*Verily (**vaa**), fire (**agnir**) is the source (**aayatanam**) of water (**apaam**).*

*One who knows (**veda**) the abode (**aayatanaM**) of fire (**agner**), attains that abode (**aayatanavaan bhavati**).*

One attains that abode.

mantra pushhpam

```
                     --
aapo  vaa agner-aayatanaM  |
  --      -   -  --

    --
aayatanavaan bhavati    |
--

            --    --
ya  evaM  veda |  yo.apaam-
    -                     -

    --       --
aayatanaM  veda   |
--    ---

    --
aayatanavaan  bhavati   |
--

                     --
vaayurvaa  apaam-aayatanam  |
---        -   -  --

    --
aayatanavaan  bhavati   |
--

               --       --
yo  vaayor-aayatanaM  veda  |
    ---  - --    ---

    --
aayatanavaan  bhavati   ||
--
```

mantra pushhpam

---

*Verily (**vaa**), water (**aapo**) is the source (**aayatanam** - abode) of fire (**agner**).*

*Only (**evaM**) one who knows (**veda**) this attains that abode (**aayatanavaan bhavati**).*

---

*One who knows the origin (**aayatanam** - abode) of water (**apaam**) attains that abode (**aayatanavaan bhavati**).*

---

*Verily (**vaa**), air (**vaayur**) is the source (**aayatanam**) of water (**apaam**).*

---

*One who knows (**veda**) the abode (**aayatanaM**) of air (**vaayor**), attains that abode (**aayatanavaan bhavati**).*

One attains that abode.

---

mantra pushhpam

```
                       --
aapo  vai  vaayor-aayatanaM   ||
  --       ---  - --

    --
aayatanavaan  bhavati   |
 --

             --    --               --
ya   evaM veda |  yo.apaam-aayatanaM
     -                      - --    ---

   --           --
veda |  aayatananavaan  bhavati   |
         --

             --             --
asau vai  tapannapaam-aayatanaM   |
 -                --   - --

    --                       --
aayatanavaan bhavati |  yo.amushhya
 --                                --

   --          --       --
tapata  aayatanaM  veda |
          --    ---

    --                             .
aayatanavaan  bhavati   |  aapo
 --                           --

                 --        --
vaa amushhya  tapata  aayatanam   ||
     -      --        --
```

mantra pushhpam

*Verily (**vai**), water (**aapo**) is the source of air (**vaayor**).*

*Only (**evaM**) one who knows (**veda**) this attains that abode (**aayatanavaan bhavati**).*

*One who knows the origin (**aayatanam** - abode) of water (**apaam**) attains that abode (**aayatanavaan bhavati**).*

---

*Verily (**vai**), that (**asau**) scorching Sun (**tapann**) is the source (**aayatanam**) of water (**apaam**).*

---

*One who knows (**veda**) the abode (**aayatanaM**) of the scorching Sun (**tapata**), attains that abode (**aayatanavaan bhavati**).*

One attains that abode.

---

*Verily (**vaa**), water (**aapo**) is the source of the scorching Sun (**tapata**).*

mantra pushhpam

```
    --
aayatanavaan bhavati    |
--

           --     --
ya  evaM veda  |  yo.apaam-
    -                    -

    --       --
aayatanaM  veda  |
--    ---

    --
aayatanavaan  bhavati   |
--

                           --
chandramaa  vaa  apaam-aayatanaM  |
---    ---       -   - --

    --
aayatanavaan  bhavati   |
--

            --         --      --
yash-chandramasa  aayatanaM veda  |
     ---          --    ---

    --
aayatanavaan  bhavati   |
--

                 --         --
aapo vai  chandramasa  aayatanaM  |
  --      ---          --
```

mantra pushhpam

---

*Only (**evaM**) one who knows (**veda**) this attains that abode (**aayatanavaan bhavati**).*

---

*One who knows the origin (**aayatanam** - abode) of water (**apaam**) attains that abode (**aayatanavaan bhavati**).*

---

*Verily (**vaa**), the Moon (**chandramaa**) is the source (**aayatanam**) of water (**apaam**).*

---

*One who knows (**veda**) the abode (**aayatanaM**) of the Moon (**chandramasa**), attains that abode (**aayatanavaan bhavati**).*

One attains that abode.

---

*Verily (**vaa**), water (**aapo**) is the source of the Moon (**chandramasa**).*

---

mantra pushhpam

```
    --
aayatanavaan  bhavati ||
--

            --    --
ya  evaM  veda |  yo.apaam-
    -                    -

    --       --
aayatanaM  veda   |
--    ---

    --
aayatanavaan  bhavati   |
--

  ----                      --
nakshatraaNi vaa  apaam-aayatanam |
          --      -   - --

    --
aayatanavaan  bhavati   |
--

     ----             --       --
yo nakshatraaNaam-aayatanaM  veda |
                - --     ---

    --
aayatanavaan  bhavati   |
--

           ----            --
aapo vai nakshatraaNaam-aayatanam |
  --                  - --
```

mantra pushhpam

*Only (**evaM**) one who knows (**veda**) this attains that abode (**aayatanavaan bhavati**).*

*One who knows the origin (**aayatanam** - abode) of water (**apaam**) attains that abode (**aayatanavaan bhavati**).*

*Verily (**vaa**), the Stars (**nakshatraaNi**) are the source (**aayatanam**) of water (**apaam**).*

*One who knows (**veda**) the abode (**aayatanaM**) of the stars (**nakshatraaNaam**), attains that abode (**aayatanavaan bhavati**).*

One attains that abode.

*Verily (**vai**), water (**aapo**) is the source of the stars (**nakshatraaNaam**).*

mantra pushhpam

```
    --
aayatanavaan  bhavati   |
--

           --         --
ya  evaM veda   ||   yo.apaam-
    -                       -

    --        --
aayatanaM   veda   |
--    ---

    --
aayatanavaan  bhavati   |
--

                        --
parjanyo  vaa apaam-aayatanaM  |
--    --      -   - --

    --
aayatanavaan  bhavati   |
--

              --       --      --
yaH (f) parjanyasyaa-yatanaM veda |
        --       ---      ---

    --
aayatanavaan  bhavati   |
--

                --          --
aapo vai  parjanyasyaa.a.ayatanam |
   --     --        ---         ---
```

mantra pushhpam

*Only (**evaM**) one who knows (**veda**) this attains that abode (**aayatanavaan bhavati**).*

*One who knows the origin (**aayatanam** - abode) of water (**apaam**) attains that abode (**aayatanavaan bhavati**).*

*Verily (**vaa**), clouds (**parjanyo**) are the source (**aayatanam**) of water (**apaam**).*

*One who knows (**veda**) the abode (**aayatanaM**) of the clouds (**parjanyas**), attains that abode (**aayatanavaan bhavati**).*

One attains that abode.

*Verily (**vai**), water (**aapo**) is the source of the clouds (**parjanyas**).*

mantra pushhpam

aayatanavaan bhavati |

ya evaM veda | yo.apaam-

aayatanaM veda ||

aayatanavaan bhavati |

saMvatsaro vaa apaam-aayatanaM |

aayatanavaan bhavati |

yassaMvatsaras-yaayatanaM veda |

aayatanavaan bhavati |

aapo vai saMvatsaras-yaayatanam |

mantra pushhpam

*Only (**evaM**) one who knows (**veda**) this attains that abode (**aayatanavaan bhavati**).*

*One who knows the origin (**aayatanam** - abode) of water (**apaam**) attains that abode (**aayatanavaan bhavati**).*

*Verily (**vaa**), time (**saMvatsaro** - year / season) is the source (**aayatanam**) of water (**apaam**).*

*One who knows (**veda**) the abode (**aayatanaM**) of time (**saMvatsaras**), attains that abode (**aayatanavaan bhavati**).*

One attains that abode.

*Verily (**vaa**), water (**aapo**) is the source of time.*

mantra pushhpam

```
    --
aayatanavaan  bhavati  |
--

          --        ==
ya evaM veda  ||  yo.apsu naavaM
   -                           ---

   --               --
pratishhThitaaM  veda  |
           ----

          --
pratyeva  tishhThati  ||
    --

                    --
OM  raajaadhi-raajaaya
    --------- ---

             ==        --
prasahyasaahine  |  namo  vayaM
        ---                --

===          --
vai-shravaNaaya  kurmahe |  sa  me
        --                      --

                 ---         =
kaamaan-kaama-kaamaaya  mahyam  |
   ---     --       --

             ===          --
kaameshvaro  vaishravaNo  dadaatu |
---------           --
```

mantra pushhpam

---

*Only (**evaM**) one who knows (**veda**) this attains that abode (**aayatanavaan bhavati**).*

---

*One who knows water (**apsu**) and the boat (**naavaM**) that is established (**pratishhThitaaM**) on water, is able to establish (**tishhThati** - be seated) himself on the boat.*

*{ **Note** : God is the boat that helps us to cross the ocean of life and death.}*

---

*O Emperor of Emperors! (**raajaadhi-raajaaya**) You are the giver of all victories and strength (**prasahyasaahine**).*

*We (**vayaM**) offer our salutations (**namo**).*

---

*You grant (**dadaatu**) all my (**me**) desires (**kaamaan**).*

*O Lord **Kubera**! (Lord of wealth), bless me with enough wealth (both physical and spiritual) to fulfill my desires.*

---

mantra pushhpam

```
         --                     --
kuberaaya  vai-shravaNaaya         |
----                     --
                       --
mahaaraajaaya    namaH   ||
--------     --
                                 --
OM shaantiH shaantiH shaantiH       ||
         --        --
```

Note : Let us try and understand the literal and deeper meaning of this chant.

Literal Meaning

The mantra pushhpam talks of the cause and effect relationship between water and other elements and heavenly bodies.

Fire and Water

As the third of the five elements that make up this universe, fire is the basis of the fourth element - water. Water in the clouds is the basis of fire in the form of lightning. Water in the form of digestive juices is the source of the digestive fire.

mantra pushhpam

*Salutations **(namaH)** to the Emperor **(mahaaraajaaya)**.*

Peace, Peace, Peace - Peace to the body, mind and soul.

Air and Water

As the second of the five elements that make up this universe, air is the basis of the fourth element - water. Air in the form of water-vapour is the source of water in the form of dew and rain. Water is the source of air in the form of water-vapour.

Scorching Sun and Water

The heat from the Sun is responsible for the water cycle.

Moon and Water

The Moon's movements are responsible for the rise and fall of tides all over the world. The Moon is, thus, the basis of water. Water is the source of the Moon based on the legend that says the Moon rose

like a lotus flower during the churning of the milky ocean.

Stars and Water

Stars or the constellations in the sky are the source of creation. The biological and animal kingdoms owe their existence to the stars. Water in the form of rain, is produced on earth due to the rotation of the Earth around the Sun. Thus, the stars are the basis of water.

Clouds and Water

Clouds lead to rain and hence, are the source of water. Water, in turn, is the origin for rain-bearing clouds.

Time and Water

Time, in the form of different seasons in the year leads to regeneration of water in the form of the water-cycle and the flow of rivers. The degree of the presence or absence of water, in turn, affects the seasons of the year.



Deeper Meaning

Love is the water of life. God is Love. Love is God.

~ **Baba**

Flower (**pushhpaM**) refers to the Spiritual Heart. This flower will never fade away.

~ **Baba**

Knowing this, we can express the oft repeated lines in the chant as "Only one who knows the source of Love - God, attains that source - God."

Fire and Water

Fire alse refers to Light or knowledge. Knowledge is the basis of Love. As Swami says, in any relationship, understanding is very important. Adjustment without understanding is not good. Understanding leads to automatic adjustment and love. Thus, knowledge is the basis of love.

Love is the greatest motivator. Love for any object (and subject) propels us to know more about the object. Thus, love is the basis for knowledge.

Air and Water

Air moves about freely everywhere without any restriction. It represents expansion and absence of limiting boundaries. Swami says, "Expansion is My Life." Such expansion is the source of Love. Universal and selfless Love in turn, is the basis of all expansion.

Scorching Sun and Water

The word used for the scorching Sun (tapata) also means intense penance. Intense effort or penance is the basis for love and love is the primary motivation for the intense effort.

Sun, also represents our vision. Our vision shapes our love and love, in turn, shapes our vision.

Moon and Water

The Moon represents the mind and thought. As we think, so do we become. Our minds shape our perceptions and our world. Mind is thus the basis of what we love (and hate) and love is also the basis for our thoughts.

Stars and Water

Stars shine brightly in the night sky, dispelling the darkness and acting as navigation aids in the

darkness of night. They represent the ability within each one of us to act as beacon lights (big and small) amid the darkness of hatred, divisiveness and ignorance. Such an ability gets impetus from Love. And as we start making attempts to reach out to those in need, we feel the fountain of Love flowing ever so abundantly within us.

Clouds and Water

Clouds are a reservoir of water. But, they do not keep any water to themselves. They share all their water as rain. Thus, they represent selflessness. Selfishness and pure love do not go together. Selflessness is the basis of love and love is foundation for selflessness.

Time and Water

Sri Aurobindo says, "Nothing has to be rejected. All have to be raised to the levels of Divine Consciousness." With time, all have to realize that we are embodiments of love. Thus, time is the basis of love.



Adore love. Live in love. There is no greater education than this. Traverse the path of love. Partake of the food of love. It is not enough if you merely partake of love, you should also assimilate and digest it. Only then will the essence of love spread to every cell of your body giving you immense strength and wisdom.

~ Baba



The Moon refers to the mind and the Sun refers to the eye - the faculty of vision. The Vedas declare that the Moon emerged from the mind and the Sun from the eye of the Cosmic Person. The Moon in the Vedic sense represents the mind-principle. Likewise, the Sun represents the illumination in the eye. When the vision encompasses the creation, the eye becomes a sacred instrument in understanding the spiritual truths.

The scriptures are not some isolated writings. Only the person who is able to understand the Vedantic meanings of these terms can comprehend the nature of spirituality.

~ Baba



Man is considered to be the most sacred because he has the unique quality of love in him. But you are not able to realize the value of human birth. There is love in you, but you are not able to express it in the proper way. God incarnates in human form in order to spread the message of love. Once you have love in your heart, you can conquer the whole world.

~ **Baba**



Look at the word for heart in Sanskrit : **hR^idaya**.

It means, **hR^idi-ayam**, that is to say, *the Divine heart*; the place where He resides, where He is installed.

By vigilance and the practice of the constant presence of God, you must install Him in your heart and see Him as installed in all other beings as well. That is the main purpose of the holy days and the regulations laid down for their observance.

~ **Baba**



The Human Saga

At the begining there is the **garbha** - womb or space. In this space, human life originates and has the form of a bubble on the seventh day. On the 15th day it takes the form of an embryo. On the 30th day it becomes a foetus. On the 60th day, the head starts taking shape. On the 210th day, the foetus quickens with life. On the 240th day, the full body is formed. On the 270th day, the child comes out into the world.

The Veda declared that space and time are essential factors in human birth. Although, superficially, it may appear as if there are differences between the findings of science and the declarations of the Vedas, essentially there are no differences. The Veda has revealed many truths not yet discovered by science.

People should try to find out how much of the powers of the Divine are present in man. Instead of understanding the miracle of human existence, men are wasting their lives in the pursuit of transient wordly pleasures. The external world is a reflection of the inner being. All the happiness that man seeks from external objects is within himself.

~ Baba



Prayer for Peace (1)

स्वस्ति प्रजाभ्यः परिपालयन्ताम् ।

न्यायेन मार्गेण महीं महीशाः ॥

गो ब्राह्मणेभ्यः शुभमस्तु नित्यम् ।

समस्त जीवाः सुखिनो भवन्तु ॥ (३)

ॐ शान्तिः शान्तिः शान्तिः ॥



Pure Love can emanate only from a heart that is immersed in peace; for it is in an atmosphere that pervades and purifies.

~ **Baba**



Prayer for Peace (1)

svasti prajaabhyaH (f)

pari-paalayantaam |

nyaayena maargeNa

mahiiM mahiishaaH ||

go braamhaNebhyaH

shubham-astu nityam |

samasta jiivaaH

sukhino bhavantu || (x 3)

--

OM shaantiH shaantiH shaantiH ||

-- --

Absence of peace is due to us desiring the fruits of our actions. If the fruit is discarded and joy is derived from the action itself; then one gets peace.

~ **Baba**



Prayer for Peace (1)

*May the common people (**prajaabhyaH** - subjects) be governed and nourished by the rulers (**pari-paalayantaam**). Let there be happiness and peace (**svasti**) for the people.*

*May those who rule (**mahiishaaH** - king) the land (**mahiiM**), tread the path of justice (**nyaayena maargeNa**).*

*May knowledge (**go** – cows and rays of knowledge) and the teachers of knowledge (**braamhaNebhyaH**) be (**astu**) ever (**nityam**) well (**shubam**).*

*May (**bhavantu**) all the beings (**samasta jiivaaH**) be happy (**sukhino**).*

Peace, Peace, Peace - Peace to the body, mind and soul.

Peace is a shoreless ocean. It is the light that illumines the world. Having peace amounts to having everything. It confers knowledge of both this world and the other.

~ **Baba**



Closing Prayers

The most precious possession is mental equanimity. It is the one thing that you cannot give even if you have it. Each has to acquire it the hard way.

~ **Baba**



Praise and blame are but twists of verbiage, the magic of words in the clever hands of flatterers or transducers. Treat both with a grand indifference; then your real worth will become patent.

~ **Baba**



There are two types of knowledge - knowledge of the mind and knowledge of the heart. Knowledge of the mind tells us about spiritual or inner life. It tells us that there is a God, that if we follow the spiritual life we will realise Him and that if we meditate on God we will have Peace, Bliss, Delight and so forth. But this knowledge stops there.

It is only when we enter the inmost recesses of our heart, that the inner knowledge dawns and then Peace, Bliss and Delight are no longer knowledge but actual experience.

~ **Baba**



Prayer for Peace (2)

ॐ द्यौः शान्तिरन्तरिक्षम् शान्ति पृथिवी

शान्तिरापः शान्तिरोषधयः शान्तिः ।

वनस्पतयः शान्ति-र्विश्वे देवाः शान्ति-र्ब्रह्मा शान्तिः

सर्वं शान्तिः शान्तिरेव शान्तिः सामा शान्तिरेधि ॥

ॐ शान्तिः शान्तिः शान्तिः ॥



Nature is energy, and the controller of that energy is the Lord. The human body emerged from Nature. Man must learn to approach nature in a humble, prayerful mood; then his future will be safe.

~ Baba



Prayer for Peace (2)

OM dyauH shaantir-antariksham

shaanti pR^ithivii shaantir-aapaH

shaantir-oshhadhayaH shaantiH |

vanaspatayaH shaantir-vishve

devaaH shaantir-bramhaa

shaantiH sarvaM shaantiH

shaantir-eva shaantiH saamaa

shaantir-edhi ||

OM shaantiH shaantiH shaantiH ||

Prayer for Peace (2)

*May there be peace and tranquillity (**shaanti**) in the sky (**dyauH**). May the heavens (**antarikshaM**) be peaceful.*

*May there be peace on Earth (**pR^ithivii**). May the waters (**aapaH**) be peaceful.*

*May the medicinal herbs (**oshhadhayaH**) be a source of peace to us.*

*May the trees and plants (**vanapatayaH**) give peaceful health and life to us.*

*May all the learned persons and gods (**vishve-devaaH**) be peaceful. May God (**bramhaa**) bestow peace on us.*

*May the entire (**sarvaM** – all) Creation be peaceful.*

*May there be peace (**shaantir**), only (**eva**) peace. May that (**saa**) peace be experienced by me (**maa**).*

*May peace come (**edhi**) and bestow eternal joy on all of us.*

Peace, Peace, Peace - Peace to the body, mind and soul.

My object is to remind you that your real nature is **shaanti** - equanimity, peace, unruffledness, non-attachment. Therefore, **shaanti** must be there, deep down, as the very core of your being.

~ **Baba**



Only thoughts of God and intense love for Him bring peace. As worldly thoughts diminish, thoughts of God increase. As the desires are cut one by one, peace becomes stronger. When there are Godly thoughts, there is peace of mind.

Swami cannot give peace of mind. One has to work for it.

~ **Baba**



Man has forgotten his unity with all men, all beings and all worlds. The contemplation of that unity alone can establish peace in the individual, social peace and world peace.

~ **Baba**



kshamaa praarthanaa

It is customary for every Vedic recitation to end with the kshamaa praarthanaa (Prayer for Forgiveness).

यदक्षरपदभ्रष्टं मात्राहीनं तु यद् भवेत् ।

तत्सर्वं क्षम्यतां देव नारायण नमोऽस्तुते ॥

विसर्ग-बिन्दुमात्राणि पदपादाक्षराणि च ।

न्यूनानि चातिरिक्तानि क्षमस्व सायीश्वर ॥

अपराध सहस्राणि क्रियन्तेऽहर्निशं मया ।

दासोऽयमिति मां मत्वा क्षमस्व सायीश्वर ॥

अन्यथा शरणं नास्ति त्वमेव शरणं मम ।

तस्मात् कारुण्य भावेन रक्ष रक्ष सायीश्वर ॥

हरिः ॐ तत्सत् श्री सायीश्वरार्पणमस्तु ॥



kshamaa praarthanaa

yadakshara-padabhrashhTaM
maatraa-hiinaM tu yad bhavet |
tat-sarvaM ksham-yataaM deva
naaraayaNa namostute ||
visarga-bindu-maatraaNi
pada-paada-aksharaaNi cha |
nyuunaani chaati-riktaani
kshamasva saayiishvara ||
aparaadha sahasraaNi
kriyante.aharnishaM mayaa |
daaso.ayamiti maaM matvaa
kshamasva saayiishvara ||
anyathaa sharaNaM naasti
tvameva sharaNaM mama |
tasmaat kaaruNya bhaavena
raksha raksha saayiishvara ||
hariH OM tatsat shrii
saayiishvara-arpaNamastu ||

kshamaa praarthanaa

*Salutations to You, Lord Narayana. Forgive (**kshamyataaM**) me for all those (**tat sarvam**) defects (**bhrashhTaM**) in letter (**akshara**), phrase (**pada**) and phonetic (**maatraa**) mistakes (**hiinaM**) that may have occurred in my chanting.*

*Forgive (**kshamasva**) me, O Lord Sai, for any defect in my pause (**visarga**), intonation (**bindu**) or pronunciation (**maatraaNi**) of alphabet, word or phrase and any other mistake.*

*O Lord Sai, considering me (**ayam**) as Your servant (**daaso**), forgive the thousands (**sahasraaNi**) of errors (**apraadha**) committed (**kriyante**) by me during day or night (**aharnishaM**).*

*You (**tvameva**) are my (**mama**) only refuge (**sharaNaM**), for there is no one (**naasti**) else (**anyathaa**). Therefore (**tasmaat**), O Lord Sai! Protect (**raksha**) me compassionately (**kaaruNya bhaavena**).*

***Hari** is **OM** and that (**tat**) is the Truth (**sat**). I offer (**arpaNamastu**) all this to Lord Sai.*

May our inward thoughts conform to our outward actions.

Atharva Veda

Teach us, O All-wise Lord, the Lord of Creation, to purify our vision and to behold the Truth.

Yajur Veda

Perfect am I
Perfect is my mind
Perfect are my eyes
Perfect are my ears
Perfect is my breath
Perfect my entire being
At peace with myself am I.

Atharva Veda



The Vedas have a noble outlook embracing all that is sacred. They have taught the principle of equality in respect of everything. They have proclaimed the concept of oneness and taught men to face joy and sorrow with equal serenity. Those who utter the mantras, today, do not grasp their inner meaning. Even if the full meaning of a single mantra is understood, it will be sufficient.

~ Baba

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